The Churchman.

THE REV. HENRY N. HUDSON, A.M., EDITOR.] "The Church of the Living God, the Pillar and Ground of the Truth." [VOLUME XXIII, NO. 12.—WHOLE NUMBER 1157.

JOHN HECKER, PROPRIETOR. NEW YORK, SATURDAY, MAY 21, 1853. AT No. 111 BROADWAY, IN TRINITY BUILDING, ROOMS 38 & 40.

DAILY PUBLIC WORSHIP.

PUBLIC WORSHIP is celebrated every week-day in this city and Brooklyn as follows:

In TRINITY CHURCH.......at 9 A. M. and 3 P. M.
ST. LUKE'S CHURCH....... 7 " 5 "
CHURCH OF THE ANNUNCIATION....... 9 "
CHURCH OF THE HOLY COMMUNION....... 8 " 6 "
[Except on Fridays, when *Evening* Prayer with Lecture is at ½ past 7. On Saints' Days second service (with offertory for the poor) at 11 A. M.]
ANGLO-AMERICAN FREE CHURCH OF ST. GEORGE THE MARTYR, corner of Prince and Thompson streets, Daily prayer at 8½ A. M. Seats free.
CHURCH OF THE NATIVITY....... 9 A. M.
CHURCH OF THE TRANSFIGURATION....... ¼ to 9 " and 6 P. M.
ST. LUKE'S CHURCH, Brooklyn....... 8½ "
[On Festivals and Fasts, a *second* service at 5 "
GRACE CHURCH BROOKLYN HEIGHTS....... 8 A. M.

☞ It is respectfully requested that information be sent to this office of changes in the above proper to be made, from time to time.

CALENDAR FOR MAY.

22.	TRINITY SUNDAY.
29.	First Sunday after Trinity.
	JUNE.
5.	Second Sunday after Trinity.
11.	St. Barnabas the Apostle.
12.	Third Sunday after Trinity.
19.	Fourth Sunday after Trinity.
24.	The Nativity of St. John the Baptist.
26.	Fifth Sunday after Trinity.
29.	St. Peter the Apostle.

LITANY TO THE HOLY SPIRIT.

Every churchman ought to be familiar with ROBERT HERRICK'S Litany to the HOLY SPIRIT. We give it to our readers as appropriate to the season of Whitsunday.

In the hour of my distress,
When temptations me oppress,
And when I my sins confess,
Sweet SPIRIT, comfort me.

When I lie within my bed,
Sick in heart and sick in head,
And with doubt disquieted,
Sweet SPIRIT, comfort me.

When the house doth sigh and weep,
And the world is drowned in sleep,
Yet mine eyes the watch do keep,
Sweet SPIRIT, comfort me.

When the passing-bell doth toll,
And the furies in a shoal
Come to fright my parting soul,
Sweet SPIRIT, comfort me.

When the priest his last hath prayed,
And I nod to what is said,
'Cause my speech is now dead,
Sweet SPIRIT, comfort me.

When, GOD knows, I'm toss'd about,
Either with despair or doubt,
Yet before the glass runs out,
Sweet SPIRIT, comfort me.

When the tempter me pursu'th,
With the sins of all my youth,
And half damns me with their truth,
Sweet SPIRIT, comfort me.

When the flames and hellish cries
Fright mine ears and fright mine eyes,
And all terrors me surprise,
Sweet SPIRIT, comfort me.

When the judgment is revealed,
And that opened which was sealed,
When to Thee I have appealed,
Sweet SPIRIT, comfort me.

THE PRESBYTERIAN VIEW OF THE EUCHARIST.

The following paragraphs are from a communication written by Mr. MACKENZIE, who seems to be a clergyman of the Scottish Kirk. The occasion of the writing is sufficiently explained in the course of the paper itself. How the great question thus brought in issue is to be settled, is not altogether clear. Perhaps the soundest conclusion is, that in their actual teaching the Presbyterians have for the most part fallen away from their own standards. And as the doctrine of those standards was not embodied in liturgical offices for constant use, so as to be wrought into the religious sentiments of the people, and tied about their hearts by the strong ligaments of habit and affection; they have little occasion for those shifts and tricks of explanation and exegetical sleight-of-hand, which are so often employed among us, in order to make certain old-fashioned words speak what in the opinion of certain new-fashioned speakers *ought to be* spoken; such arts and shifts, for example, as those whereby a plain simple statement of fact is construed to mean nothing more than the expression of a "charitable hope." Doubtless the Presbyterians have great reason to congratulate themselves, that they have no such restraints as those of our "admirable Liturgy" to bar their progress in "the faith once delivered to the Saints." To be sure, their old standards and their present teaching are in irreconcilable hostility, insomuch that the two can never meet or see each other without falling at loggerheads; but then it should be remembered that in fact the two seldom meet, and are scarce ever obliged to come in sight of each other at all. It is therefore nowise surprising that one of those rare meetings should have produced such an explosion as the following. Of course Sir ARCHIBALD represents the present teaching, and Mr. MACKENZIE the old standards, of Presbyterianism. Who can doubt that there was an original and inherent "tendency" in Presbyterianism thus to progress into a state of self-contradiction?

To the Editor of the Scottish Ecclesiastical Journal.

FREE CHURCH MANSE, *Ratho*, 21st March, 1853.

SIR: Although you are not to be held responsible for the opinions of your correspondents, I still presume you would be unwilling that currency should be given through your columns to gross misrepresentations of the opinions of any body of professing Christians, without allowing these to be corrected through the same medium.

In your *Journal* for this month, there is a communication headed, "Church Services in Scotland," in which the writer, speaking of Presbyterians, says, "Their observance of the Sacrament (of the LORD'S Supper), twice or three times a-year, is in full accordance with their view of it, as a mere commemorative rite and badge of Christian fellowship. But if we truly believe, as the Church teaches, that therein 'we spiritually eat the flesh of CHRIST, and drink His blood, then we dwell in CHRIST, and CHRIST in us; we are one with CHRIST, and CHRIST with us'—*we should act upon this belief.*"

Now, whatever may be your correspondent's means and opportunities of information, you, Sir, must be perfectly aware that this is no less the teaching of the Presbyterian than of the Episcopal Church, and I regret that you did not do us the bare justice of subjoining a foot-note to that effect. It is utterly untrue that we regard the Sacrament of the LORD'S Supper as "a *mere* commemorative rite and badge of Christian fellowship." Such may be the Socinian view, but assuredly it is not the Calvinistic; and whether Presbyterians be right or wrong in the infrequency with which they celebrate it, most certainly it is not from a *lower* estimate than your correspondent's of its solemnity as an act of worship, or of its preciousness as a means of grace to those who worthily partake of it. Your readers may judge of the accuracy of Mr. (Sir ARCHIBALD) EDMONSTONE'S representations, by the following extracts from the Westminster Confession of Faith, and the Larger and Shorter Catechisms.

(Confession of Faith.) "Worthy receivers outwardly partaking of the visible elements in this Sacrament, do then also inwardly by faith, really, and indeed, yet not carnally and corporally, but spiritually, *receive and feed upon* CHRIST *crucified*, and all benefits of His death: the body and blood of CHRIST being then not corporally or carnally in, with, or under the bread and wine; yet as really, but spiritually, present to the faith of believers in that ordinance, as the elements themselves are to their outward senses." Chap. xxix. Sect. 7.

(Larger Catechism.) Q. 168. "*What is the* LORD'S *Supper?*"

A. "The LORD'S Supper is a Sacrament of the New Testament, wherein by giving and receiving bread and wine, according to the appointment of JESUS CHRIST, His death is showed forth; and they that worthily communicate *feed upon His body and blood to their spiritual nourishment and growth in grace;* have their *union* and communion with Him confirmed; testify and renew their thankfulness and engagement to GOD, and their mutual love and fellowship each with other, *as members of the same mystical body.*"

(Shorter Catechism.) Q. 92. "What is a Sacrament?"

A. "A Sacrament is an holy ordinance instituted by CHRIST, wherein, by sensible signs, CHRIST, and the benefits of the New Covenant, are represented, *sealed*, and *applied* to *believers*."

Q. 96. "What is the LORD'S Supper?

A. "The LORD'S Supper is a Sacrament, wherein, by giving and receiving bread and wine, according to CHRIST'S appointment, His death is showed forth; and the worthy receivers are, not after a corporal and carnal manner, but *by faith, made partakers of His body and blood, with all His benefits, to their spiritual nourishment and growth in grace.*"

I think it would puzzle any one to discover the slightest difference between the doctrine enunciated in these extracts and the teaching of your Church, *as expounded by Mr. (Sir* ARCHIBALD) EDMONSTONE. It is clearly identical with that of the Church of England in her 28th Article, where we read—"The body of CHRIST is given, taken, and eaten in the Supper, *only after an heavenly and spiritual manner.* And the mean whereby the body of CHRIST is received and eaten in the Supper is *Faith*."

Was it right,
While my unnumber'd brethren toil'd and bled,
That I should dream away the intrusted hours
On rose-leaf beds, pampering the coward heart
With feelings all too delicate for use?
Sweet is the tear that from some HOWARD'S eye
Drops on the cheek of One he lifts from earth:
And he that works me good with unmoved face,
Does it but half; he chills me while he aids,
My Benefactor, not my Brother Man!
Yet even this, this cold beneficence,
Praise, praise it, O my soul! oft as thou scann'st
The sluggard Pity's vision-weaving tribe,
Who sigh for wretchedness, yet shun the wretched,
Nursing in some delicious solitude
Their slothful loves and dainty sympathies.

—COLERIDGE.

NEW PUBLICATIONS.

THE ANNOTATED PARAGRAPH BIBLE; containing the Old and New Testaments, according to the Authorized Version, &c. Vol. I: Genesis to Solomon's Song. New York, Charles B. Norton. 8vo. pp. 720.

There is a great deal of very good matter in this first volume of the Annotated Paragraph Bible, and it seems to have been prepared by careful and judicious hands. For family purposes and for the mass of Christian readers, it is excellently suited. The arrangement into paragraphs in the narrative and prose parts, into parallelisms in the poetical portions, the prefaces to the several books, the marginal references, the brief explanatory notes and comments, the eight well-executed maps and plans, are all *helps* in the right direction; and though it is true that the larger Commentaries and critical works on the Scriptures are not at all superseded, or can be superseded, by this or any work like it, yet as the majority of people need condensed information and help in their reading and study of the Scriptures, such a volume as the one now spoken of will be always of use in the community. On this account, without pledging ourselves to every thing in the volume, we do not hesitate to commend it to our readers.

When the second volume makes its appearance we shall have something further to say as to the Churchmanship of the compilers of the Annotated Paragraph Bible, and the importance of the subject of commentaries in general.

THE TRANSLATORS REVIVED, a Biographical Memoir of the Authors of the English Version of the Holy Bible; by A. W. MCCLURE. 12mo. pp. 250. Charles Scribner.

This book consists of brief biographical sketches of the Translators of the Bible, and as such will be of considerable interest. But the author takes occasion in several instances to aim blows at The Church and the terrible bugbear known as Tractarianism. But still we have no new argument, but one which we have hurled at us from every quarter, from every sect and ism among Protestants and Romanists (for there are almost as many among the latter as the former), not to mention from within, nor to refer to a recent attack made with the same weapon by one of our own Bishops. And that terrible argument, is the alleged Calvinism of the English Church immediately after the Reformation; and the proof of it is based upon the cordiality and the terms of familiarity existing between the English and the German reformers. If men would but think of the hollowness of such arguments, they would be ashamed to use them. At the time of the Reformation, all they that were engaged in it, had one cause to gain, *one enemy* to oppose, and so hand joined in hand, regardless of other differences, they marched together against their common foe. As well, and even with more show of reason, might we claim that the Revolution in America and that which immediately followed in France were alike in principle and purpose, or that the army with which WELLINGTON achieved the victory of Waterloo were all English. Let it be remembered that when one great enemy appears in the field, an enemy to several parties, these forget their differences and join in one common cause; and then we will have no more such shallow argument as that to which we refer.

CARLOTINA AND THE JESUITS, by EDMUND FARRENC. 12mo. pp. 432. John S. Taylor.

This work is a narrative of a young lady, in which is introduced a view of the doings of the Jesuits in Rome. Upon the accuracy of the statements and reflections concerning the Jesuits, we will not attempt to pronounce; but we doubt not such scenes may be often there realized, only endowed with tenfold more cunning and craftiness. But as a work of literature, even as a tale, we must pronounce it a failure. The narrative is disjointed, the style verbose and tiresome, and its descriptions are unendurable, leaving the impression upon the mind that the author was particularly desirous of making a "big book."

PAY THY VOWS. A pastoral address subsequent to confirmation, by the late G. T. BEDELL, D.D. Edited with additions by his son. 32mo. pp. 74. Stanford & Swords.

A very useful and instructive little book, and one which we can heartily recommend to those who have been lately confirmed as a book that they may read with profit and advantage. It mainly consists of a sermon delivered by the late Rev. Author to a class after confirmation, and afterward published by their request. To this is added a short essay on "*Self-Examination*," with appropriate hymns, etc.

DUNIGAN & BROTHERS NEW AND ELEGANT EDITION OF THE HOLY BIBLE according to Douay and Rhenish versions, with HAYDOCK'S notes complete.

We have received Nos. 11 and 12 of this beautiful edition. They are printed in the same excellent style, on good paper, as the former numbers; the engraving is a fine plate of JACOB in the house of LABAN.

DR. GRANT AND THE MOUNTAIN NESTORIANS, by the Rev. THOMAS LAURIE. 12mo., pp. 412. Gould & Lincoln, Boston; for sale by D. Appleton & Co., N. Y.

This book is a narrative of the bold and adventurous enterprise of Dr. GRANT among the Nestorians. Dr. GRANT was by profession a physician, but afterwards was entered as a Missionary by the American Board of Missions, and was dispatched according to his desire to labor among the Nestorians. He performed his arduous duties with a zeal and intrepidity seldom equalled; and penetrated into the fastnesses of the mountains, and with great tact insinuated himself into the favor of the people. The history of the Syriac Churches in India is so wrapped in mystery and obscurity as to be an object of almost romantic interest. It was doubtlessly founded in the time of the Apostles, and we have no good reason to doubt that as they state it was founded by St. THOMAS himself, but there it abode entirely unknown to the rest of the Christian World, as if GOD in His providence was reserving it for some great purpose, until the year 1503, when it was discovered by the Portugese, who immediately strove both by persecution and controversy to enforce upon them the *peculiar* tenets of the Church of Rome; but these newly discovered churches refused to subscribe to them, and retreated from the fury of their *Catholic* (?) brethren into the fastnesses of the mountain, where they remain to this day, a living witness against both Rome and her descent, for in all the general forms of Church Government, doctrine and ritual, they agree with the Reformed Episcopal Church. It is therefore with great interest we examine everything treating of this old Apostolic Church, and doubt not therefore that the work before us will be eagerly read. We regret, however, to see the occasional slurs cast upon the Church of England, by which its pages are marred, and are pained to learn from it, the eagerness with which the seeds of disunion and dissent are sown in this ancient Church by so-called Missionaries of the Gospel.

LOOKING UNTO JESUS, a narrative of the brief race of a Young Disciple, by her Mother. 16mo. pp. 175. Ide & Dutton, Boston.

A brief narrative of the life of an interesting and gifted child, who early turned her thoughts heavenward, and devoted her short life to GOD, in His Church. It is from the pen of a fond mother, and is written with an earnestness and bears marks of affection, that none other could produce. To this is appended some poetical and other remains from the pen of the young girl. We can heartily recommend the book to our young friends. It is published in a very beautiful and readable style.

The publishers, IDE & DUTTON, have removed to 106 Washington street, Boston, formerly occupied by CHARLES STIMPSON.

JOURNAL OF AN AFRICAN CRUISER, by HORATIO BRIDGE, U. S. N., edited by NATHANIEL HAWTHORNE. 12mo. pp. 179. George P. Putnam & Co.

A sailor's log of a cruise on the western shores of Africa, touching at the Canaries, Cape De Verde, Liberia, Madeira, Sierra Leone, etc. It is a plain account of the cruise, without the varnish of a well-written narrative, being little more than a copy from the pages of the log-book. Its account of the colonies of Liberia, planted by the American Colonization Society, will doubtless be read with interest, and incite those engaged in this work to redoubled exertion.

AN HISTORICAL SKETCH OF ROBIN HOOD AND CAPTAIN KIDD, by WILLIAM W. CAMPBELL. 12mo. pp. 263. Charles Scribner.

The title page of this book is enough to set any child in ecstacies;—ROBIN HOOD and Captain KIDD! these are classic names to them, and we can fancy we hear the petition that the announcement of this book will cause to be poured upon happy parents for its purchase. While England endures, or the English language is spoken, the story of ROBIN HOOD and his "merrie men" will be remembered, and will be a popular tale.

The present history of Captain KIDD deserves a higher notice. It is the matter, revised and enlarged, contained in an address delivered last winter before the New York Historical Society by Judge CAMPBELL, in which he availed himself of several rare documents in his possession to show the true character of this noted bucaneer, throwing much new light on his history and connections.

LEILA, OR THE ISLAND; by ANN FRASER TYLER. 16mo. pp. 232. C. S. Francis & Co.

A very pretty little tale of a family, consisting of father, daughter, and nurse, cast by shipwreck upon an uninhabited Island. It is well-written, exhibiting a happy picture of affection and cheerfulness, inculcating excellent moral and religious sentiments. We can warmly recommend it as a profitable and interesting book for children.

We have received a very beautiful lithograph likeness of the Rev. JOSEPH H. PRICE, D.D., and doubt not that it will be highly acceptable to the many friends and parishioners of its very excellent original. The engraving is fine and the likeness is good. It is to be had at the office of BUNELL & PRICE, John street. Price $1,50.

COMMUNICATIONS.

For The Churchman.

MR. EDITOR: I was very much gratified at the kind manner in which you replied to my inquiries, in your paper of April 2. In some things the reply was very satisfactory. I was not aware when I wrote, that converts from the Papal Church were required to serve a term of probation, before entering upon the "functions" of the Ministry, in the Episcopal Church. This makes the convert from "Rome," and the one from any of the various Christian Sects, on an exact level, *so far as burdens* are concerned, in entering the Ministry of the Episcopal Church; though they are evidently viewed as standing on very different grounds in their relation to the Ministry.

When I wrote before, I had no thought of troubling you with another article; but I must ask your indulgence for one more hearing; after which, I will *try* and hold my peace.

I don't wish, my dear sir, to differ merely for the sake of a difference. The subject of *Ministerial authority* is certainly one of no ordinary importance, and if it can be found to be true, that a *valid* ordination to the Christian Ministry can be had only in the Episcopal Church, then it is *obviously* the duty of ALL who love our Lord JESUS CHRIST to return *at once* to THE Church, as she would *evidently* be in that case.

But here is the great question; should we go to a Bishop for ordination, who is a notoriously wicked man; rather than to a Presbyter, whose "Faith is spoken of throughout all the Churches." The question, I humbly conceive, is not whether we "should rather go to a wicked man for what he *has*, than a good man for what he has not"; but whether we shall go to a wicked or a righteous man, for what *neither* can confer *only irregularly;* for they *both*, according to the teachings of Protestant Episcopalians, lack one of the *essential* qualifications of a *Christian* Bishop. The distinction between the "person of the ordainer and his office," relieves the case, I think, only where the *ordainer* was considered a man of GOD, the Church being *honestly deceived* in him; then it seems, his acts would be valid, though he were as wicked as Satan himself. But I think the case is far different, when the Bishop is *notoriously corrupt*. If our SAVIOUR bids us "beware of false prophets," how can we expect Him to approbate our course, or recognize it as *valid*, when we go to receive ordination at the hands of men, whom we *know to be both* INWARDLY *and outwardly "ravening wolves"*; and whom we *know* to be enemies of GOD, and whom we know the HOLY GHOST never moved upon, to take upon themselves the Ministry.

Now to illustrate this; let us admit, for argument's sake, that the story of "Pope JOAN" is all true. Did the fact of her being in the Papal chair make her truly a Pope? Or if she had been only a Bishop, would her official acts have been valid? On these things, "My cogitations much trouble me."

There was a time, I fear, when there was not a single pious Bishop in the Church of Rome; the question then is, will GOD recognize as *valid* the *Act of The Church* in promoting men to the Episcopacy, who were known to be corrupt from the time of their entering the Church till they were made Bishops? If this question be answered in the negative, then I ask, how can the acts of such men be valid?

I am clearly convinced from reading the Scriptures, and Apostolic Fathers, that the Primitive Church was Episcopal; but whether those Bishops were more than "Primi inter pares"; or whether they were Bishops by a triple ordination, I am not able satisfactorily to determine.

Before closing, I would ask, first,—Is not the *analogy* of the Church of our choice to the Primitive Church a matter of more importance to *us* than the matter of a personal succession in the Ministry? Second, if the personal succession of a third order in the Ministry be essential to the existence of a *valid* Christian Ministry, would not the great Head of the Church have so provided that every link in this chain of succession could be *proved* to the satisfaction of every honest and intelligent Christian? That such cannot be done, is evident from the testimony of the most learned and pious Ministers and Prelates of the Church of England.

ONE LOOKING FOR THE OLD PATHS.

April the 20th, 1853.

We must needs confess our inability to discover any thing in the above communication, but what has already been sufficiently answered. The aim of the writer apparently is, to try how much a principle of Catholic truth and order may be strained and wrenched without breaking. We would not undertake to say but that the principle in hand may possibly be screwed up so hard as to snap asunder: but we can confidently assure our correspondent, that this method of testing practical rules by the worst possible cases that can arise under them is extremely injudicious; and that, however it may succeed in contests for victory of wit and argument, it will never help us either to truth of theory or to wisdom in practice. There is perhaps no rule of life but what would give way under such a pressure: so that if no rules may be allowed to stand good, but what can outwrestle and withstand such racking and straining, then we shall be reduced to the necessity of living altogether without rule.

As to the rest, our correspondent, it seems to us, has some confusion of words, and perhaps of ideas, to be cleared up, before it will be of much use for us to discuss the matter with him or for him. For example, he makes the question to be,—"Whether we shall go to a wicked or a righteous man, for what *neither* can confer *only irregularly;* for they both, according to the teachings of Protestant Episcopalians, lack one of the *essential* qualifications of a *Christian* Bishop." Now, of course we suppose that a Bishop of the Church, be his personal character what it may, has received power and authority from the Church to ordain; this is a mere matter of fact, about which all question is precluded by the very nature of the case; and that acts done in virtue of that power and authority cannot be made *irregular* by any personal delinquencies in the ordainer. The badness of the man nowise touches or impairs the regularity of his ordinations; for it is presupposed that, *in point of fact*, he has been lawfully and competently authorized to ordain. To be sure, a secret Divine call to the office may be, in some sense, or in some respects, an "*essential* qualification of a Christian Bishop"; because a Christian Bishop has other functions to discharge, besides that of ordaining men to the Ministry: but as the reality of such a call is and can be known only unto GOD; as it is a matter of which no human judgment has proper cognizance; of course it is not and cannot be essential to the validity of acts done in pursuance of authority actually conferred by the Church.

It is true, our SAVIOUR bids us "beware of false prophets"; for the office of a prophet is to teach the truth and to declare the will of GOD; but did He ever caution His disciples not to observe and do the bidding of those who, by due succession and lawful delegation, were authorized to sit in MOSES' seat? Perhaps the *analogy* of our SAVIOUR'S caution would require us to beware of those who, in virtue of gifts which they may have received, claim the right of conferring an authority which they certainly have not received. When a Bishop, claiming, perhaps rightly, to have had a Divine call to the office, shall proceed in the strength thereof to issue and confer Divine calls upon others, then it will be time indeed to beware of him. In fine, who does not see, that on the principle of our correspondent there is no avoiding the conclusion that "the saints must govern," and that men must be left to judge for themselves whether they be saints or not?

For The Churchman.

DEAR MR. EDITOR: *The Christian Remembrancer* for April speaks of Dr. LAYARD'S second volume of "Nineveh and Babylon" as "*the* book of the quarter, *omnium plausus*," and very truly in our opinion. After briefly noticing its importance to the divine, the historical student, the critic, and indeed to every Christian reader, the *Remembrancer* concludes with this well-timed caution: "Had we space in this department for critical remarks, we should utter our unfeigned regret that the writer of this noble volume had taken up the subject of our extinct mission to the Oriental Christians, and the relation of the various Eastern Churches to the American Missionaries,—*a subject, and it is a solitary one, of which in its principles Mr.* LAYARD *knows just nothing.*"

It may be well, at this time, when the volume of LAYARD is attracting so much attention, for Churchmen, at least, to bear in mind that *quandoque bonus dormitat Homerus.* LAYARD is not infallible; though a noble fellow in all matters which he understands, he is not at home in points such as those to which the *Remembrancer* alludes. J. A. S.

For The Churchman.

REV. MR. EDITOR: Your articles on "Tendencies" have fixed some ideas in forms they may never lose again, and not a word more should be said, if men could see the truth they will not see. But there is a light which comes with the truth sometimes, which gives the faculty of seeing, and then the truth is all-glorious, and wisdom is known in submitting to it—just that light which upon a time and by the wayside shone about St. PAUL. This is our encouragement and warrant for repeating line upon line—a little here and a little there all the time.

At no period within the memory of men was so much written and said, flatly denying or impugning the grace of the sacraments as now. Sacramental grace is treated as a heresy, having a strong Romeward *tendency*. This is, at the present, the chief novelty of the Church. It seems to be thought there is a ministry of grace, but no grace of sacraments. Men seem to understand how grace is conveyed in preaching and hearing and praying and almsgiving, but in the highest mysteries of religion, which represent all that Christianity is and all it effects, they can see none and are afraid to believe there is any; they think it more modest and evangelical to doubt it altogether. Now, that this is a sheer prejudice, may be made tolerably plain. Grace as a divine influence is no more visible where men consent in believing it to work, than it is in the sacraments. They bring in their senses to be witness and judges of its presence and work, and hence faith is excluded, and mystery is excluded, which is of the body and nature of the truth revealed for salvation. Hence our faith is so estimable a virtue that it receives all praise and can do all things, CHRIST strengthening us, and yet His strength is given after such a hidden and sacramental way that it is perfected in our weakness without our knowing it, or being able to say, Lo, this or that is it. And yet when we are stirred up; when we are acted on by a speaker so as to feel as he does, and we lose ourselves in a sea of sympathy whose waves rise and swell with the breath of man, why, we call this the SPIRIT'S work and can believe, and yet in all this there is nothing beyond nature, and nothing but may end as nature; but the grace of union with CHRIST, the grace of life, cometh not after this manner. "This is eternal life," a life that does not rise and die with occasions, which is "hid with CHRIST in GOD." When CHRIST says "I am the way, the truth and the life," His words may bear two senses, but the greatest of these by far, is mystical, glorious, universal, signifying a oneness of truth, a oneness of life, and a oneness of the Way to them—the best idea we can have of a fellowship in mystery; of life eternal, as being so entered into, and of the source of life, that there can be no dying or separation after.

How strong and blinding is the force of prejudice against the regenerating grace of baptism—the Church in her training of the young, starting from this and going on by steps, every one of which takes life from this beginning—when all the sanctified mind and learning of the past, applied to the interpretation of Holy Scripture, and resulting in a conviction of this doctrine, which as WALL says "was never for 400 years called in question," and has as an article of faith been so interwoven with that form of the worship of saints which is as the breath of the divine life in us, an unbroken thread, as it were, of a living, transmitted inspiration—is less heeded as evidence, and as a subject of faith less esteemed than any touch of our flesh or seeing of our eyes—the prints of the nails in the fleshly body of CHRIST better proofs of His Divinity than all His divine works and charities! H. H.

For The Churchman.

OLD-FASHIONED PRESBYTERIAN VIEWS.

The editor of the *Presbyterian* (March 19th) in noticing the extracts that I made from the commentary of the Rev. MATTHEW HENRY, on the 12th, says that I published "an abstract of a *sermon*" of that divine. What was his object in making this assertion? Was it to turn the attention of his readers from the commentary where they could find the extracts, to some unpublished discourse for which they would vainly seek?

"MATTHEW HENRY (says the Editor,) gives no ground in this sermon, or any where else, for High Churchmen to stand upon. He here states that the Apostles were the first ministers of the Christian Church; that ministers of the Gospel since have been their successors; that the work of the ministry consists chiefly in preaching the Gospel and administering the ordinances; that baptism is but the outward sign, whilst the work of regeneration is inward and spiritual, and that therefore those who are baptized must repent of their sins and be baptized into the faith of CHRIST; and that none 'must intrude themselves into the ministry, but must have these things committed to them by those who are already in office.' These views, as our readers will observe, are substantially those of all Evangelical Churches." "A succession of ministers of the Gospel through all ages of the Church, since the Apostles, is a very different thing from an individual and personal succession, traced up through a line of Diocesan Bishops. HENRY says, 'Their successors [the successors of the Apostles] are the ministers of the Gospel.' High Churchmen say that the successors of teh Apostles are prelatical bishops. So that the quotations from the sermon are directly antipodal to the *Churchman's* teachings."

This will not do. It is not a fair statement of HENRY'S "teachings." He tells us that TIMOTHY "must train up others to succeed him in the ministry of the Gospel," that "he must *ordain* them to the ministry," that "though men were both faithful and able to teach others, yet these things [which were committed to him] must be committed to them by TIMOTHY, a minister, a man in office; for none must intrude themselves into the ministry, &c.;" that CHRIST'S ministers "act by authority from the Three Persons in the Godhead," and that "they have their commission under the great seal of heaven." He tells us, not that ministers must make disciples and then apply the rite of baptism as if it were a mere sign of something, but that they must "*admit* disciples by the sacred rite of baptism," "admit them into the Church by washing them with water;" that GOD is pleased to convey His blessings to us *in* and *by* His ordinances, and that baptism is one of the instrumental means whereby we are endued with a principle of holiness. The views of HENRY are not "substantially those of all" the (so called) "Evangelical Churches." As to ordination, the Rev. JOHN ROBINSON and the *Mayflower* immigrants upheld the doctrine of a ministerial succession, but their Congregational descendants, "orthodox" as well as others, reject it. And it cannot be doubted that since the days of the Rev. Dr. MASON great laxity of principle on this point has prevailed among the different bodies styled Presbyterian. A Presbyterian General Assembly has declared by resolution that in their view Popish baptisms are invalid. Well; if Popish baptisms are invalid now, they must have been invalid just before the days of LUTHER and of the English and Swiss Reformers. Consequently, all the early reformers in Germany, England and Switzerland were de-facto unbaptized; and, inasmuch as they themselves, when they administered the rite of baptism, administered it by virtue of their ordination as Romish ministers, all the ministerial acts by which they supposed that they were instrumental in admitting persons into the Church, were null and void. Of what avail, then, was their "ministerial succession"?

"A succession of ministers of the Gospel through all ages of the Church, since the Apostles, is (we are told) a very different thing from an individual and personal succession traced up through a line of Diocesan Bishops." I answer, that every ministerial succession must be "individual and personal." A succession impersonal, or a succession by pairs or quaternions, was never heard of in the Church. The question lies between a merely Presbyterial succession and one through Diocesan Bishops; and the language of my first article was, "If any do now maintain, with Mr. HENRY, that CHRIST is still present with the 'successors of the Apostles,' it behooves them to use all diligence in order to ascertain where the successors are to be found. The question involves the very existence of the ministry." Some Presbyterians, I know, denied the succession through Diocesan Bishops, because in their opinion, it could not be proved that the chain was unbroken. But if it required very strong proof to show that the line of Diocesan Bishops, who were comparatively few in number, was unbroken, it required *incalculably* stronger proof to show that the Presbyterial succession was unbroken.*

The Editor thus concludes: "The *Churchman* does not seem to be well versed in Presbyterian ecclesiastical history, inasmuch as Presbyterians are charged with having received their ordination through the Church of England. Were CALVIN, or KNOX, or MELVILLE, or their compeers in the early post-Reformation period of the Presbyterian Church, ordained in the Church of England? If so, the Presbyterian Church has been heretofore very much in the dark, as to these facts in the history of some of her most honored worthies."

The answer to this will not be extremely palatable to those who profess to be "well versed in Presbyterian history." The Westminster Divines received their ordination through the Church of England. And as the "Confession of Faith," which has ever been the Symbol of all *bona-fide* Presbyterians in America, was the offspring of their grave deliberations, it would have been strange indeed if none of the Presbyterian ministers who emigrated from England proper in the 18th century had received their orders through *their* medium!

As to CALVIN, he, while he was yet a youth, frequently preached in the communion of the Church of Rome; and if the subsequent *setting apart* to the ministry (designates) by the Presbytery of Geneva of which BEZA speaks, was an ordination by the *laying on of the hands* of the Presbytery, then the Presbyters who ordained him received their orders through the Church of Rome. His name, however, is unnecessarily introduced, the first Presbyterian settlers in this country being principally from Great Britain. Of KNOX we read that he taught philosophy in the University of St. Andrew's, "which was wholly under the power of Cardinal BEATOUN, the most determined supporter of the Romish Church," with extraordinary celebrity; that "he was advanced" while there, "to clerical orders, and was *ordained a priest* before he had reached the age (25) which the Canons of the Church required;" that some twelve years afterward he professed himself a Protestant, and removed to the south of Scotland; that the Cardinal passed sentence against him as a heretic and degraded him from the priesthood; that he was elected† to act as colleague with ROUGH, a preacher to the garrison in the castle of St. Andrew's, which was held by the conspirators against BEATOUN, "and where a number of persecuted reformers enjoyed the free exercise of their religion," and partook "of the LORD'S Supper after the mode of the reformed churches;" that after being taken and imprisoned by his enemies, and suffering extremely for 19 months, he "repaired to England, where he was immediately noticed by the English Council, and sent down as a Protestant preacher to Berwick;" that two years after this (1551) *he was appointed by the Privy Council one of King* EDWARD'S *chaplains in ordinary;* that the young King, with the concurrence of the Council, *offered him a bishopric*, which he declined "in consequence of his disapproval of many points in the worship and government of the English Church;" that he was one of the six ministers who took an active part in the first General Assembly of Scotland in 1560, and had a principal share in drawing up the Confession of Faith and the First book of Discipline, the compilers of which were generally men of prelatical principles; that in his sermon at the admission of SPOTSWOOD to the office of Superintendent of Lothian, he maintained that Superintendents were *necessary* no less than ministers in the Church; that he and his compeers declared in the Book of Discipline just mentioned that "*after the Church shall be established* and three years are past, no man shall be called to the office of Superintendent, who hath not, two years at least, given a proof of his faithful labors in the ministry of some Church," thus manifestly showing that the office was not intended to be a merely temporary one—appointed for the present exigency; that he wrote and carried the letter which in 1566 was sent by the Superintendents, Ministers, and Commissioners of the Church within the realm of Scotland to their brethren, the Bishops and Pastors in England, which letter, it is said "all along allows of the Episcopal power and authority of these English Bishops;" and that at an assembly which was held at Leith ten months before his death, viz., in Jan. 1572, it was agreed that the *old polity* should be revived, that old prelatical names and titles of Archbishops and Bishops, and the old division of dioceses, and the old rights and privileges in general should be restored; which "was the *second model* of polity in the Church of Scotland after the Reformation." To what purpose, then, is the name of KNOX brought in? He died some seven or eight years before the Parliament at Dundee established a Presbyterian Regimen for the Church in Scotland.‡ He received his orders in the Church of Rome, and by virtue of this ordination, no doubt, he was recognized as a minister, in the Reformed Church in England. At the time of his ordination, the Church in England and the Church in Scotland were in fact one. He was a Priest therefore of the Church in *Britain*, and all whom he professed to "admit" from 1560 to 1572 received their commission, such as it was, from a Priest who had been ordained in accordance with the rites of the Church of Rome, and who, although unrighteously degraded from his office, does not appear ever to have renounced it.

Lastly; of MELVILLE, the "Father of Scottish Presbytery." "There is no reason whatever to suppose that this man was ever ordained to any holy function in the Church; nor so much as *admitted* according to the new Protestant forms that had been introduced by KNOX. He was a mere layman, but in that respect he was not in a worse condition than the greatest number of the Knoxian ministers who were men that judged themselves *qualified* to exercise the sacred duties of the Christian ministry, to act as mediators between GOD and the people, and to enter into covenant on his part for the performance of the divine promises in the holy sacraments."‖ ANDREW MELVILLE returned to Scotland from Geneva, where he had been intimate with BEZA, in July, 1574; and in a letter to BEZA, dated Nov. 13, 1579, he said, "We have not ceased these five years to fight against *Pseudo-Episcopacy*," alluding to the model of polity which had been agreed upon before KNOX'S death. If MELVILLE'S character was such as Bishop SAGE represents it, our Scottish Presbyterian successionists have little reason to be proud of their ecclesiastical progenitor. Hear the Bishop's "graphic" delineation. "He was a man by nature fierce and fiery, confident and peremptory, peevish and ungovernable. Education in him had not sweetened nature, but nature had soured education; and both conspiring together, had tricked him up into a true original—a piece compounded of pride and petulance, of jeer and jangle, of satire and sarcasm, of venom and vehemence." "His prime talent was *lampooning*, and writing *anti-tami-cami-categorias*. In a word, he was the very *archetypal bitter-beard* of the party."§ R. B. C.

* On the very day that I published the extracts from HENRY, the *Presbyterian* contained a notice of the sermon which was intended to show "that ministers are not spiritual proxies," preached by the Rev. Mr. FOWLES, of the church of the Epiphany, Philadelphia. "The author, (said the Editor,) is well known as a thoroughly evangelical preacher of the Gospel; and he here administers most wholesome truth as to the danger of relying on such *figments as the Apostolical succession*, &c., &c."! See the printed Sermon.

† JOHN KNOX tells us himself in his History of the Reformation (p. 64, ed. 1832), that while he was at the Castle, BALNAVES and ROUGH "began earnestly to travail with him, that he would take the preaching-place upon him." "But he utterly refused, alledging, 'that he would not run where GOD had not called him,' meaning, that he would do nothing without a lawful vocation." They then, in company with a layman, Sir DAVID LINDSAY, "concluded that they would give a *charge* to the said JOHN, and *that* publicly by the mouth of their preacher. And so, upon a certain day, a sermon had of the election, 'what power the congregation, how small that ever it was, passing the number of two or three, *had above any man in whom they supposed and espied the gifts of* GOD *to be*, and how dangerous it was to refuse, and not to hear the voice of such as desire to be instructed,'—these and other heads, we say, declared." ROUGH, the preacher, thereupon charged him not to refuse this holy vocation, and, addressing the congregation, asked them whether it was not *their* charge; and they replied that it was. "The said JOHN, abashed, burst forth in most abundant tears," withdrew to his own chamber, and was deeply troubled in heart until the day arrived on which he felt "*compelled* to present himself to the public place of preaching." KNOX'S Presbyterian biographers say that "he appears to have perfectly understood the difference between a mere preacher of the Gospel, and one who was pastor of a Church;" that while he was in England, during EDWARD'S reign, he would not accept the situation of *Pastor*, because the law of the land would not suffer him to maintain the separation of his people from the world; but "that his objections did not apply to a congregation of Englishmen" in Frankfort, where he ministered for some time; they being "untrammelled by Anti-Christian statutes." He therefore accepted an invitation to become a Pastor there. (MCGAVIN'S *Abridgement of* M'CRIE.) The sacraments were administered in Frankfort, but not a syllable is uttered to show that KNOX was re-ordained. On Presbyterian principles, he was while there an Independent. Bishop SAGE declares that KNOX not only "lived in communion with the Church of England all the time he was in that kingdom," but that he reasoned in his "Admonition to the professors of the truth in England," "upon suppositions and from principles which clearly condemned separation from the Church of England as then established." (*Fundamental Charter of Presbytery Examined*, &c., p. 150.) CATHERWOOD, the Presbyterian, in his "True History" thus briefly alludes to KNOX'S being *called* at the "castle of Sanctandrews." After he had *lectured* on the gospel of St. JOHN, ROUGH and others "being well pleased with his gifts, desired him to preach publicly in the parish kirk, which he refused till he were called orderly to the office. *After* his calling, he preached publicly in the parish kirk."

‡ In the year that KNOX died, a Presbyterian "church" was formed, and a meeting house erected at Wandsworth, in Surrey, England. This was the commencement of the Presbyterian organization. FIELD, the Lecturer of that place, was the first minister. The authors of the "Confession," which was issued from Newgate, Dec. 4, 1572, and signed by FIELD, said that they believed that "the pastor should be chosen by the congregation,—and being chosen, should be confirmed in his vocation by the elders with public prayer and *imposition of hands*." At the same time they said: "We think it unlawful to withdraw from the Church where the word is truly preached, the sacraments *sincerely* administered, and true ecclesiastical discipline administered. We are not for an unspotted Church on earth, and therefore, though the Church of England has many faults, *we would not willingly withdraw from it*, &c." CARTWRIGHT, who was one of the Puritan leaders at that day, held that "Popish ordinations are not valid."—*Neal*, p. 1, *chap.* v.

§ His deportment towards JAMES VI, to which SAGE also refers, would have been as little relished by such Presbyterian monarchists as the late Dr. CHALMERS as by the King himself. See the Spottiswood Society's ed. of SAGE, p. 254.

‖ STEPHENS' Hist. p. 262.

LITTLE CHILDREN MEN'S BEST TEACHERS.—Who of us, that is not so over-good as to be unconscious of vice, has not felt rebuked and humbled under the clear and open countenance of a child?—who that has not felt his impurities foul upon him in the presence of a child? These feelings make the best lesson that can be taught a man; and tell him, in a way which all he has read or heard never could, how paltry is the mere intellect compared to a pure and good heart. He that will humble himself, and go to a child for instruction, will come away a wiser man.

—R. H. DANA.

For The Churchman.

WAS IT CONSISTENT?

Mr. Editor: A few days since a minister of our Church was invited to participate in the ceremonies of laying the cornerstone of a church of the Covenanters, in the west end of the city. The clergyman referred to accepted the invitation, and at the appointed hour made quite an eloquent speech, in which he bade the newly-formed congregation a hearty God-speed. In the corner-stone were deposited the coins of the United States, the newspapers of the day, and in addition to these usual deposits, there was placed within the cavity a copy of the solemn League and Covenant, an instrument which every candidate for the Covenant ministry is obliged to subscribe to before he can receive the necessary credentials. Now this said solemn League and Covenant declares that it is the duty of the faithful "*to endeavor the extirpation of Popery and* Prelacy *(that is to say, government by Bishops*," &c., &c.) We wish to enquire whether it was very consistent in an Episcopal clergyman to form a society which seeks to destroy the very foundations of the Protestant Episcopal Church. Clericus.

Philadelphia, May 11th, 1853.

More sweet than odors caught by him who sails
Near spicy shores of Araby the blest;
A thousand times more exquisitely sweet,
The freight of holy feeling which we meet,
In thoughtful moments, wafted by the gales
From fields where good men walk, or bowers wherein
they rest. —Wordsworth.

TESTIMONY TO THE LITURGY.

The following just tribute to the Liturgy is from the *North British* (Presbyterian) *Review*.

The book of Common Prayer is a very kernel of the Church of England. The Liturgy has probably no rival to the affections of the English nation. The exquisite beauty and majesty of its language, the simplicity and dignity of its ritual, the richness and sweetness of its melody, the touching harmony of its cadences, the depth, warmth, and elevation of its devotional spirit, have for ages soothed the feelings, stimulated the piety, and earned the reverence of a great and religious people. We cannot wonder at the exhibition of such phenomena. The liturgy is the precious tradition of the religious feeling and most exalted aspirations of many centuries of Christianity. All that the most saintly men, under every circumstance of human emotion, have felt in the depth of their souls and poured forth to the God of their adoration—all that the bitterness of the keenest penitence, or the resignation of the profoundest sufferings, or the fervor of Christian hope, or the exultation of triumphant faith, or the submission of sincerest humility, or the intensity of the most earnest prayer has conceived and uttered, is here treasured up for the sustaining of Christian life, and perpetuating Christian feeling during unnumbered generations.

It is a striking testimony to the intrinsic excellence of the liturgy, and the facility and purity with which it expresses the genuine spirit of Christianity, that though descended from such remote antiquity, it has lost none of its original freshness. It is as serviceable for the present generation, as thoroughly adapted to the utterance of our profoundest, as also of our most varied and delicate feelings, as if it had been composed in our own day. Nay, it is more so; for, without meaning any disrespect to Archbishops of Canterbury, who, it may be confidently asked, on hearing the occasional prayers put forth from time to time by the authority of the Queen in Council, has not been struck by the very perceptible discord between the new and the old, and has not found the additions of modern composition to fall short in power and beauty of language, as well as in depth and simplicity of feeling?

The musical and rhetorical excellence of the liturgy will excite greater surprise, when it is remembered that for the most part it consists of translations from Latin. What other work can be placed by its side in which a literal version from a foreign tongue is felt to surpass native and original compositions in harmony, richness, dignity, and variety of expression? What English prose will venture to challenge a comparison with the majesty and melody of the Collects? Shakespeare and Milton may have equalled them by the happiest efforts of their genius; we know of no prose writing that could bear such a trial.

The cause of the superiority is plain. The Liturgy is the choicest selection of what has been proved to be best during a long lapse of time. Its Litanies and its Collects are the fruit of the most sublime piety and the noblest gifts of language, tested by long-sustained trial. Had they not sprung from the inmost depths of human nature, thoroughly penetrated and christianized by religion, they never would have retained pre-eminence in public worship, much less have continued to be a living fountain of devotion of the nineteenth as truly as for the sixteenth century. No single generation could have created or could replace the Liturgy. It is the accumulation of the treasures with which the most diversified experience, the most fervent devotion, and the most exalted genius, have enriched the worship of prayer and praise during fifteen hundred years. Who, then, can over-estimate its influence in perpetuating the sacred fire of Christian love and Christian faith amongst a whole people or exaggerate its power in conserving the pure and apostolic type of Christian worship.

Mark how the scorpion, Falsehood,
Coils round in its perplexity, and fixes
Its sting in its own head.
—Coleridge.

EVANGELICAL CHRISTIANITY.

True religion, that is, obedience to the commands of God, both as regards doctrine and ordinances, is, and always must necessarily be evangelical in its character. But in religion, as in politics, *names*, instead of *things*, or dogmatical assertion instead of the proof which Scripture affords, are frequently resorted to, with a view to create prejudice, or to disarm truth of its power over the human mind.

Favorite dogmas, or opinions, however unsustained by the Bible, when once embraced by those who have not taken a comprehensive view of the *whole* Gospel plan of salvation, are often brooded over, and so much importance attached to them, that the mind becomes morbid, and thus their Scriptural reality is as firmly believed as if they were written with the pen of an angel. Men of this class will not be governed nor directed by the most explicit teaching of the Church, even during its pristine and purest state. Acting on the principle that their own private judgment, unaided by the wisdom and knowledge of the whole Church, is their best and surest guide, they seize on particular texts of Scripture, and, without reference to other parts connected with them—without regard to their exposition by the early Church, or of the meaning then attached to particular words or phrases, they put their own construction upon them, and having thus settled the matter conclusively to suit themselves, they modestly assume some striking *name*, which they suppose is calculated to tickle the itching ears of those who are unlearned or unstable in the Scriptures. But this is not all; names of reproach are often applied to those who differ from them, and thus frequently not only false issues are presented, but parties are formed in the Church, which lead to the commission of sin, and always, more or less, deaden that charity which ought to exist among brethren. The bandying of epithets—the names of *High Church* or *Low Church*, of *Tractarians, Puseyites, Evangelicals*—cannot alter the word of God, or make it other than it is. The doctrines of the Church, irrespective of names, as set forth in her Creeds, Articles, Catechism, &c., are those which should govern all who are in her Communion. If, in construing them, there should be a difference of opinion, which is tolerated by the Church, it is a most flagrant breach of charity to impute wrong motives, or to invent names of reproach for those who honestly differ in their views. If, on the contrary, the Church has settled their construction, then those who differ from the Church should depart from her Communion, if they are unwilling to abide by her judgment. In the last-named case, the discipline of the Church should, if necessary, be resorted to; but, in the former, the parties being honest in their opinions, reason, argument, and Scripture alone should be urged to convince either party, that their views are erroneous, or lead to mischievous consequences. But, unfortunately, this is not the case. Those who maintain what they believe the Bible and the Prayer-Book both plainly teach, to wit, that the Church was divinely organized—that its Ministry was divinely appointed, and consisted of three orders, the higher order alone having power to ordain, that the sacraments are not unmeaning rites, or merely memorials of Christ's love for man, but that they are, when worthily received, instruments of grace, of remission of sin, and that we are regenerated in Baptism. All these doctrines, which they believe were taught from the beginning, are denounced by many who call themselves Evangelical Christians, as the very opposite of true Evangelical Christianity.

Evangelical Christianity, in its true meaning, is the only Christianity which a true Churchman knows. He believes it consists in obedience to the whole law of God, and in submission to the law of God's Church, where it does not plainly conflict with His expressed will. He believes that Evangelical Christianity, as found in the Scriptures, is no where more clearly, more truly, and more explicitly taught and expounded than in the Book of Common Prayer. Like Adam Clarke, he considers the Prayer Book next to the Bible, as the book of his understanding and his heart. He believes that what it *plainly* and *precisely* says, it *means*; and he resorts to no shift or contrivance, or mental reservation, to evade the force of its language. He believes that what it plainly teaches, is in accordance with Scripture; and whilst he has charity and kind feeling for all who differ from him, however erroneous he believes their views to be, he accords them honesty of motive, and he labors zealously but kindly, to show them their error. At the same time, he humbly admits that he may be in error himself. What he thus believes the Church teaches, he firmly upholds; and no charity, falsely so named, will induce him to tolerate that which he believes to be unscriptural. And he holds it to be a Christian duty "to contend earnestly for the faith once delivered to the Saints." Acting on these principles, he studies his Bible and his Prayer Book. When he reads in the latter, "that it is evident unto all men, diligently reading Holy Scripture and ancient authors, that from the Apostles' times, there have been three orders of Ministers in Christ's Church—Bishops, Priests, and Deacons:" he verily believes this to be true. When he reads in the offices for ordaining Priests and consecrating Bishops, the prayer of the Church, "Almighty God, giver of all good things, who by Thy Holy Spirit *hath appointed divers orders of Ministers* in Thy Church," &c., he most surely believes that the Church teaches that the Holy Spirit appointed these orders, and therefore, that they were divinely instituted: he consequently believes that man cannot make void the appointment of God. When, again, he reads therein, "that no man shall be accounted or taken to be a lawful Bishop, Priest, or Deacon, in this Church, &c., except he be called, tried, examined, and admitted thereunto according to the form following, or hath Episcopal ordination," he verily believes that the Church, in this, means what she says, that is, that no man can rightfully be accounted a Minister in the Church of God, without he is Episcopally ordained.

Again, when he reads in the Nicene Creed that there is "one baptism for the remission of sins," he is simple enough to believe that this is merely adopting St. Peter's language, "be ye baptized, every one of you, for the remission of sins;" hence he concludes that the Church teaches that, in Holy Baptism, God is pleased to remit sin to all who worthily receive it.

Again, when the Evangelical Churchman reads, in the order for administering Baptism, this exhortation of the Minister, "seeing, now, dearly beloved brethren, that these persons are *regenerate* and *grafted* into the body of Christ's Church," &c.; and, also, when he reads therein the prayer directed by the Church, "Give Thy Holy Spirit to these persons, that, being now *born again*, and *made heirs of everlasting* salvation," &c., he does believe that the Church, following Scripture, teaches that regeneration takes place in baptism. But he believes that "regeneration" is used in its Scriptural meaning: it is not conversion, nor is it renewal of the heart. It is a change of state, a "being born into the kingdom of *grace*." It entitles the party to the covenant blessing of God, and makes him an adopted child, and an inheritor of the kingdom of heaven, all of which will be forfeited unless the party is truly repentant, and leads a life in conformity with his baptismal obligations. But, whilst the Churchman does not believe the sins of the impenitent are remitted in baptism, he does believe that grace is given, though it may, as said by the Apostle, (2d Cor. vi. 1.) "be received in vain." He believes that grace is received, because the Church in her Articles, following the Apostles, says, "Sacraments are *sure witnesses* and *effectual* signs of *grace*, and of God's will towards us," &c.; and he believes that if the *witness is sure* and the *sign effectual*, grace is surely imparted by God: but although grace is received, yet the remission of sin does not necessarily accompany it, except in a case of true repentance. In the case of infants, repentance, of course, is not needed.

The Churchman, therefore, believes in the "thus saith" of the Bible and the Prayer Book. He does not endeavor to explain away the plain and natural import of words, in either, to accommodate them to some preconceived opinions of his own. He truly believes that what they say they mean, and he believes all this to be truly Evangelical Christianity. His daily prayer is, "O, Lord, who hast taught us that all our doings, without charity, are nothing worth, send Thy Holy Ghost, and pour into our hearts that most excellent gift of charity, the very bond of peace, and of all virtues, without which whosoever liveth is counted dead before Thee. Grant this for Thine only Son, Jesus Christ's sake. Amen."—*Church Herald.*

For The Churchman.

MAN NEVER IS ALONE.

BY GEORGE A. CROOKE, A. M.

If I climb up into heaven, thou art there; if I go down to hell, thou art there also.—*Psalm* cxxxix 7.

In the densest shade
By the forest made,
Where men not oft intrude;—
On the wide sea's foam,
Far away from home,
There is no solitude.

Mid the trackless sand
Of the desert land,
Where dwellings are unknown;
On the boundless deep,
Where the winds ne'er sleep,
Man cannot be alone.

When still midnight waves
Her pall o'er the graves
Of busy men asleep,
Bright angel eyes
In the darkest skies,
Their ceaseless vigil keep.

The shades of night
Are the wings of bright
Celestials round us thrown,
Like dark flags unfurl'd
O'er a sleeping world,
So, man can't be alone.

When God's people past
Through the desert vast,
The pillar'd cloud did save:—
With the shield of faith,
We, by Christ's death,
Pass through the *desert* grave.

The broad light of day
Is th' unsullied ray
Bright glancing from God's throne;
And each holy thought
Is an armed man, brought
To guard us when alone.

Fair and Fowl.—A noted living divine was once under the necessity of reading from his pulpit the announcement of a meeting to whose objects he was by no means favorable. What made the matter still worse was the fact that ladies were announced as among those who were to deliver the addresses. However, our pastoral friend was not a man to shrink from the performance of any duty. He read the notice in a clear firm voice, ladies' names and all, and then added, "if this congregation are anxious to hear how nearly a hen can crow like a rooster, they are especially invited to go.".

There was a great fluttering and cackling, and clucking—a ruffling of feathers and prodigious excitement in the roost on Saturday. The delegates to consider a World's Convention had come together a-while before, and the hen-pecked had ejected their "sun," their sisters, wives, and daughters. The fair were not to be treated as fowl of any sort, by the old white top-knots, and the feminines waxed warm, and by multitudinous notes of invitation gathered together on Saturday evening a full conclave of all breeds, colors and prices. There were not only the excluded females, but any quantity of old cocks who came to see how the crowing would go off. A lady Shanghae took the Chair, and presided with dignity and grace.

A handsome pullet with long drooping feathers, first essayed to expound the wrongs they had suffered and the rights they claimed. She insisted it was her right to scratch on any heap, and pick up an honest kernel wherever it was to be found, yea, to be among the thickest of them on town-meeting day, at the tavern if she chose. Who bade your proud Chanticleer, she demanded, to describe her sphere and order her to march within its limits? Clucking was awarded them without a murmur, for it pleased the lord and master to know that his brood were cared for, so that his attention be not distracted to the point. But clucking was not her highest calling. From the tallest post, from tree-top, from barn-roof and haystack, she should make free to lift up her voice and utter its clarion sound so long as there was a right to be secured or a wrong to be abated.

The audience was getting satisfied that crowing was not necessarily or properly confined to roosters, and the falsetto was a novelty that very much pleased them for a while at least. The next movement was a capital stroke,—to bring on a rooster who had done service in his day, and was in esteem. But that the contrast might be the more evident, and to his own disadvantage, he crowed with unwontedly feeble voice and manner as if he was heaving himself to do as little as possible. And with one assent all clapped lustily, as much as to say no more roosters must be heard that night.

Then leaped forward my Lady Dorking—there was not a domestic fowl amongst the company that graced the platform—and most manfully pleaded for her abused folk. She pecked with great execution some of the offending ones, picked their logical arguments in pieces, and pronounced your most pretending He-wit a very small wit indeed. When she had finished, and her glossy wings were folded by her side,—had sipped a little drink and looked up—a chanticleer of most fiery comb took the stand. The burden of his song was the strength of his sister's crowing. Her notes were not so loud and full and strong as those of his own sex and pretensions, but then it was shriller, pitched on a higher key—it was a most elevated strain, and could be heard farther, if there was any truth in the received doctrine of acoustics.

Thus far there had been a bountiful variety of fair and fowl, of excellent and not so good, and the hearers were growing hungry by what they fed on—for more variety. So with their cacklings they called out one of a different color—the type, as it were, of all the exclusives, who made the welkin ring first with his own notes, and second with the frolicksome responses of his auditory. He concluded with three choral crows for those who had shown so effectually that nothing in creation could beat them in crowing, except the roosters themselves.—*Daily Times.*

Society that is Society.—True society—that which awakens life within us, and warms the heart, and stirs the intellect; that which is perpetually setting before us something to give healthful diversity to our thoughts, and something fresh to carry home with us for reflection—is made up of distinctly marked individuals, with just enough in common to understand one another, but with all else each man's own, and such as he, and he alone, would have thought of at all, or, at most, would have thought of or said in that particular way.—R. H. Dana.

THE CHURCHMAN.

NEW YORK, MAY 21, 1853.

☞ All letters on business must be addressed to JOHN HECKER, Proprietor of *The Churchman*. All communications and articles concerning the paper to the Rev. HENRY N. HUDSON, Editor of *The Churchman*.
No communication may rely on being attended to, unless authenticated by the name and address of the writer.

THE REFORMERS OF THE 19th CENTURY.

Some weeks ago, it will be remembered, we re-printed in *The Churchman* a Lecture by the Rev. J. M. Neale, being one of the "South Church Union Lectures," delivered in the Town Hall, Brighton, England, in the winter of 1851–2. The Lecture has since been issued in a pamphlet form, as a sort of "Tract for the Times." It will also be remembered that we prefaced the Lecture with some words of caution touching several things wherein the Rev. Author seemed to us very injudicious, to say the least, in his use of terms; showing his great talents and sprightliness at some expense of wisdom and sound judgment, and, in short, not duly observing the maxim which saith that "the better part of valor is discretion." We have since enjoyed the reading of three other lectures of the same course; which three were delivered by the Rev. Henry Newland, on the subject of *Tractarianism*. From the first of these we give a liberal extract below, and have in purpose to follow it up with several others from the same source. In Mr. Newland's Lectures we have discovered nothing that seems particularly objectionable, while at the same time they are deficient in none of the better qualities of Mr. Neale's.

Of course it cannot be supposed, unless by those with whom "the wish is father to the thought," that we have any liking to the term *Tractarian*. We have often disclaimed and repudiated it, in a manner that might be expected to prevent any further application of it to us, save by those with whom it is manifestly "a labor of love" to misrepresent, and vilify, and calumniate such of the brethren as happen to differ from them in opinion. Of course they use it as a term of reproach, without knowing or caring much what it means; and they will not cease thus to use it so long as they think they can bite with it. Since, then, they are determined to keep branding and stigmatizing the great reform movement of our time as *Tractarianism*; and since the opponents of this movement are all the while lamenting and scolding that it is rapidly gaining ground, and seems likely to bear down all before it;—since this is the case, it manifestly behooves that something be done to extend among those that are without a knowledge of its true scope, nature, and purpose. God forbid that we should quarrel with our brethren about terms; we have enough other work to do: they may call us what they please; though we are free to confess that it has been no little grief to us, that any of our brethren should be so wanting in courtesy as to persist in calling us by a name which we have so often disowned, and that, too, while we so cheerfully give them the name which themselves have chosen. But this is not the first time that people have grown so zealous as to think it their duty to violate the common courtesies of life.

Meanwhile we have this great comfort, that as things are now going on, *Tractarian* will soon cease to be a term of reproach, save to those who undertake to apply it reproachfully. The great movement is now progressing with too much briskness and energy of step to be arrested by any bandying of abusive epithets. The word *Tractarianism*, if our brethren continue awhile longer to spit it in our faces, will soon come to have a good meaning, because people will unquestionably get to interpret the term, not by the mind that applies it, but by their knowledge of the thing to which it is applied. Nevertheless, we would spare no reasonable pains to make it understood, that while we go in, head, heart, and hand, for the great movement in question, we have to acknowledge with shame and regret, that in connection therewith, or by occasion thereof, a good many extravagances and fooleries have been perpetrated. These are but the antics, partly ludicrous and partly hateful, of such feather-headed, hare-brained popinjays and dandiprats as will always mingle themselves more or less with every great and good cause. Above all things in the world, deliver us from the practicing equisites and amateurs of a theological or ecclesiastical dilettantism. We do heartily join with our Anti-Tractarian brethren in condemning all such sickening absurdities. The movement is fast working itself clear of these odious and disgusting blemishes; and we cheerfully acknowledge that our brethren aforesaid have done good service in helping to lash them into comparative non-existence. Will they not apply the lash to similar things on their own side?

What are Tractarians? If the question had been put in another form,—how came certain persons to be called Tractarians, it would be impossible to answer it. We are called Tractarians, no doubt, and Puseyites, and there is such a man as Dr. Pusey, and a very amiable, worthy, learned, pious man, he is, but withal a very retiring man, and no leader, not in any way calculated to play the part of first conspirator.

There are also certain publications called "Tracts for the Times," but many of us have never seen them, few of us have read them all, none of us, I suspect, would like to be bound by them, or to make them our confession of Faith.

In truth we were called Tractarians, not because the name was appropriate, but because people could find no better for us. Lutherans were the followers of Luther, Calvinists of Calvin, Wesleyans of Wesley, Protestants were those who were bound by the confession of Augsburg; all this was straightforward and easy; but people could find for us neither recognized leader, nor distinctive tenets. Does not this look very much as if we had no distinctive tenets separate from those of Christ's Church now in England, and had no leader except its divine Master and Founder, acknowledged no doctrine and fellowship except that of the Apostles, and no bond except that of the breaking of the Bread, and of the prayers?

It is so,—still we do not wish to blink the question; you have misnamed us, but we plead to the indictment. Tractarians we are not, but we are what you call Tractarians.

And now we will tell you what we are: Tractarians are the reformers of the 19th century.

There is a truth which Churchmen as well as politicians would do well to bear in mind; that constant and continual reform is the necessary condition of existence to everything here below. Decay itself is constant and unceasing. Repair therefore must be constant and unceasing also; nothing that has life is stationary.

Gifted ourselves by our Creator with the principle of life, which itself is only the perpetual struggle of animal energy against natural decay, we have the power of imparting life to our institutions; but we must not forget that we do not ourselves create it,—we can impart life to them only by *living* in them, and therefore it is, that every institution, be it what it may, requires a constant succession of living agents to keep it alive. The very best constitution that ever State was blessed with, would decay and fall to pieces, were it not that living men were continually watching over it—continually repairing the little breaches which time or accident has produced; not altering it indeed, but adapting it always to the current wants of passing time.

And in like manner, the Church of God itself, with its holy constitution, the Bible, would be practically dead,—dead *to us*, that is,—were it not for those living men whom its Blessed Founder has appointed, continually to watch it, immediately to repair its breaches, and—not to alter it, that were impossible, but—constantly to apply it to the peculiar wants of existing generations.

In Church and State alike, these men, whether they themselves are or are not conscious of the fact, are reformers; their office is continually to repair and restore to its original form, or in other words to reform, whatever has fallen into temporary decay. They are therefore reformers, and it is for this reason I say, that reformers are as necessary to the Church as they are to the State.

To say that Reformers often do a great deal of mischief, is quite true, but nothing to the purpose. There are such things as ignorant pig-headed, interested, rash, and worthless reformers in both Church and State, and many of them; just as there are ignorant carpenters, and pig-headed masons, and interested lawyers, and rash physicians, without proving the inutility of their respective professions. These are spoken of as Reformers no doubt, but they are not what they call themselves; they are destroyers in disguise, and it is the unwise, as well as the wicked energies of these men, which have given a bad sense to a good word, and have caused Reform to be confounded in our minds with Innovation.

Necessary, however, as reformers are to both Church and State, the two enjoy a very different degree of popularity, and for this plain reason, every one can see the wants of his body, but every one cannot see the wants of his soul. When the taxgatherer puts his hand into my pocket, I feel it very sensibly to be an evil; when he shuts up my windows, I am inconvenienced; when he puts an additional two-pence on my beer, or an additional penny on my bread, I wish it were otherwise every day of my life; and if we lived in a land less free than our's, we should feel all this still oftener: for instance,—if, as in the case of fraternal France, or liberal Switzerland, we could not move from town to town without asking leave of the police, we should be continually made sensible that we were not treated as freemen; and the State Reformers, they who undertook to amend all this, and restore to us our rights, would be popular characters. But we do not feel all this with respect to religious Reformers. Why? because the wants of our souls are less perceptible to ourselves than the wants of our bodies, because the less a man knows about the *concerns* of the next world, the less he knows about his *wants* for the next world. When a man shuts up my window, I feel the want of light, but the more I sit in spiritual darkness, the more I like it, so long as this world lasts; and therefore it is, that though I hail the State Reformer, and receive him as a friend; I suspect, and I fear, and I dislike the Church Reformer, who would rouse me out of my comfortable sloth that does so well for this world, and who would give me in the place of it something, of which in my spiritual darkness, I do not see the want at all.

For this reason it is, that whenever we look at Church History we find it invariable, that those who have ever done good to the Church—those who founded it—those who preached it—those who repaired and restored it—have been during their own lives the unpopular characters, while those who opposed them and would continue the errors and abuses, have been popular; Church Reformers indeed do not lose their reward even in this world, but they do not see it,—their works do not go with them—they follow them; in ages after they have gone to their rest, when we have reaped the fruit of their labors and their self-denial, we honor and reverence them, but while they are on earth, we hate and persecute them.

When St. Paul came to Rome, all that was known about "this sect" that he was preaching was, that "it was everywhere spoken against." Wherever the Apostles and the early Christians came, they preached glad tidings of great joy, but they were not received as the messengers of joyful intelligence. And in after days, almost in these our times of rebuke,—Wesley and his followers, who alone in evil days had the courage to arouse a sleeping Church, and to preach its forgotten obligations, were persecuted, and hunted, and driven out of it,—stigmatized as they were by the name of "Methodists."

Again, under the leadership of Venn, Cecil, Wilberforce, and Simeon, a whole host of reformers preached boldly a crusade against the "Mere Morality," into which the Church had sunk, called loudly for long forgotten doctrines of the Christian Faith; and, again did popular opinion lift up its voice against the Reformers. It did its utmost to drown the unwelcome voice of truth in party clamor, and though less successful this time than before in cutting off and rejecting the unwelcome element, it did succeed in driving hundreds of earnest energetic "Evangelicals" as the party name now was,—men who would have laid down their lives for the Church—to swell the ranks of Protestant Dissent.

When Charles Simeon, who lived to be the popular leader of that party, was first appointed to Trinity church, Cambridge, all the parishioners with one accord petitioned the Bishop against him.

The Bishop was firm: he wrote thus: "The parishioners have petitioned for Mr. Hammond, and, unless gratified, insinuate their intentions of bestowing the lectureship on a different person from *my* curate. I do not like that mode of application, and if you do not accept it, I certainly shall not license Mr. Hammond."

The next day Mr. Simeon preached for the first time in Trinity church.

"The people almost universally," says Simeon, in one of his letters, "put locks upon their pews, and would neither come to Church themselves nor suffer others to do so. Multitudes, from time to time, were forced to go out of church for want of necessary accommodation. I put then a number of forms, and erected at my own expense some *open seats*; but the churchwardens pulled them down, and cast them out of the church. To visit the parishioners in their homes was impracticable, for they were so embittered against me, that there was scarcely one that would admit me into his house."

Again, he says: "The churchwardens shut the church doors against me. On one occasion, when the congregation was assembled, it was found that the churchwarden had gone away with the key in his pocket. I therefore got a smith to open the doors for that time."

I remember that Charles Simeon well, but he was an old man when I knew him. I remember also that Trinity church, and those doors which had been closed against him by his parishioners: it was equally impossible to enter them then, but it was from the crowds that filled the church.

He was a Church Reformer of his times: he lived to be an old man, and did what rarely happens—he saw the fruit of his labors.

Again, and in our own times, there arise a new set of Reformers, who urge self-denial, work, obedience, energy,—who point sternly to forgotten duties, to doctrines neglected, and discipline become obsolete; who admit of no compromise, no expediency measures; who are conscious that they have had a trust committed to them, and who will preserve it intact; who stand up for the whole of their Master's will, for every doctrine that he has given, and for all alike; who belong to Christ's kingdom, and show that they belong to it by obeying its laws, instead of trying to mend them by the measure of their own intellect; who belong to the Church of England, and show that they belong to it by relaxing nothing of all that that Church requires, and by obeying its rules, because they promised to obey them. These men, like those who preceded them, are, by their very lives and doctrines, a living and perpetual reproach to a self-willed, self-indulgent, sensual generation. Like their predecessors, the Evangelicals, they are suspected and hated. Like that of S. Paul, their sect is every where spoken against. Like all Church reformers, they are persecuted. And some of them, like their more faint-hearted predecessors, have been driven from the Church they would have served. As the others sought rest in *Protestantism*, so these have sought rest in Rome, and like them also, not from preference, but as a refuge from the storm.

When I was at Plymouth last summer, I saw the precise counterpart of the scene I have been just relating. The very words with which Simeon described his first ministry at Trinity church, Cambridge, would describe precisely Mr. Flower's first ministry at Christ church, Plymouth, to which he was appointed temporary curate by the Bishop of Exeter, down to the very locking of the doors and sending for the smith to open them. Nay, even bands of ladies, who might have remembered the Roman epitaph, "domum mansit, lanam fecit," and stayed at home and minded their crotchet-work, went round the town canvassing an insurrection against the Tractarian. The Bishop of Exeter was as firm as the Bishop of Ely had been in the case of Simeon: and when I next visited Plymouth, a deputation had been sent to the patron, praying him to institute that very curate; and a deputation of sixty communicants was waiting on that curate with an address, thanking him for his zealous ministrations among them. This was another Church reformer.

As the first of these sects of Church builders and restorers were stigmatized as "Christians"—as the first of those in our own times were called "Methodists," and the second "Evangelicals," so these, the third set, are held up to popular clamor as "Tractarians." All, and all alike, are objects of popular dislike and distrust, and all for the same reason,—human nature loves darkness rather than light, because its deeds are evil; but only so long as its deeds are evil.

The reformer of the state sets his energies against evils affecting this world; he ministers to the body, and is popular. The reformer of the Church sets his energies against evils affecting the world to come; he sacrifices the body to the soul, and is hated. So it is, and so it always will be.

There is, however, one cheering element in all this. Although the Wesleyans were driven, in a body, into schism, and the Evangelicals, who succeeded them, were shattered indeed, and dispersed, and many of them were lost entirely, or for a season, still the greater portion of them remained within the pale of their Church, and are with us still, either in the ranks of the "Tractarians," or in their own still existing, though diminished, party. But of the present reformers we have lost comparatively few in number, who, as it was impossible that they could join those who made no pretence even to be a Church, have found their refuge in Rome. We do not undervalue our losses: We have lost some of our most active, most learned, most pious, and most zealous men: we have lost them too, at a time when we could least spare them, when every hand was wanted for the work. Still, they are but few; none compared with the thousands severed from the Church on the two former occasions.

You are surprised to hear me say that we, the Tractarians, have lost comparatively few from the ranks of the Church, when the public prints, Romanist and Low Church alike, are ringing the changes on the enormous number of secessions to Rome.

Deep cause have we to lament these secessions, for to our shame and our sorrow must we confess, that they have taken place among our best. Our loss is grievous; but if we reckon by numbers, to what does this loss amount? Have there been a thousand conversions in all England? It is a great many. But of Wesley's followers, and they were Churchmen once, in 1770 there were 29,000 lost to the Church: in 1780 there were 43,000: in 1790 there were 71,000; in 1800 there were 109,000. This is why I say our losses are comparatively nothing. What are 1000 to 109,000? And do you think that 300,000 would cover our losses at this day to this one schism? This is what I call a loss. We must not measure numbers by excitement. Twenty men would make a crowd in a small room. I do not undervalue the 1000; I regret them exceedingly; but I rejoice that our losses are not now what they used to be. I say, that all this is a decisive proof of general advance in Churchmanship and general gain to the Church. It shows not only diminution of prejudice in the minds of the public, but the establishment and recognition of firmer, truer, better, and more Churchmanlike principles on the part of the Reformers. The Wesleyan and the Evangelical movements were successful far above what appeared on the surface of society; they did their work, and they made their way for a third. It is like the advancing tide against a sand-bank; wave after wave is beaten back, and, apparently without result, melts into the great ocean undistinguished: but it has done its work; it has opened the way for its successor, it has shaken that which it was unable to remove. The irresistible tide comes on; wave after wave gains ground, till at last, that which once looked so firm, so solid, so impenetrable, so immoveable, is overwhelmed and dissipated in the advancing waters.

But after all, who are these rough friends to the English Church; who are the Tractarians; what are the Tractarians; what do they believe, or do, or teach? I might ask this question to every one of you separately, and I should not get from one a definite answer. I never did, often as I have put it. The sect is everywhere spoken against, but when one comes to ask men, why? what for? we get no answer. They build churches? yes:—schools? yes:—they say their prayers? yes, far oftener than we have ever seen it. They read their Bible? yes, the whole of it, four chapters every day. They give alms? yes, they are always preaching about it. They do preach then?—yes, constantly, and catechise too. Do they spread the Church of Christ among the heathen?—yes, they have founded colleges for that very thing; they are continually sending out both Bishops and Priests. That seems very like Christians—why then do you hate and persecute them; what harm do they do? we know they teach in surplices; what do they teach in them that is wrong? Who ever got a reasonable answer to this question? The most reasonable that I ever got was that they read prayers every morning and called them vespers, which was wrong certainly, and a mistake, but not, one would think, of sufficient importance to account for all this disturbance. Who knows really anything about them?

This is a question which really was asked not long ago in a court of law, and people did not seem much more ready with their answer. There was a case brought before Vice-Chancellor Knight Bruce in his court, about a bequest made by some eccentric individual, in which all sects were included by name. But special exceptions were made against Roman Catholics, Protestant Episcopalians, and Puseyites. Roman Catholics, said the judge: that is clear enough. Protestants of the Episcopal Church? well, I suppose I can make out what is meant by that. But Puseyites?—Puseyites?—looking round the court—can any of my learned brethren tell what *are* Puseyites? An universal silence. What! does nobody know what Puseyites are?—it seems they did not—for nobody answered.

To be ignorant on subjects which we are constantly meeting with is, to say the least of it, awkward. Take an instance,—a stage coach was starting, it matters not from what place, or where it was going to, I do not know myself, but its only inside passenger was a worthy comely well-fed and well-intentioned dame. Just before the coach drove out of the inn yard, the guard opened the door, and a quiet parson-like, middle-aged gentleman, with a meek aspect and a benevolent smile, took his place by her side. Journeys by stage-coach take a long while in performing, and, before they had arrived at their respective destinations, the parties in question had had time for a good deal of conversation. Being each prepossessed with the other's appearance and sentiments, they had formed what may be termed a stage-coach intimacy. The lady talked much, as ladies of that age are apt to do, of the wickedness of the times, "and then those Puseyites," said she; "those wicked Popish Puseyites—they are worse than all put together—whatever shall we come to!"

"Puseyites, ma'am," said the gentleman, "what are they, and what wickedness do they commit?"

"It is impossible, sir," said the lady, "that you have never heard of those Puseyites, that are turning the world upside down?"

The meek gentleman admitted that he had heard of such people, but that he did not know a great deal about them, and as for turning the world upside down, the lady had just admitted, that she did not see much good in the side which was now uppermost.

"Do you know," said she confidently, speaking in a low solemn voice, and laying her hand upon his arm, "do you know that Dr. Pusey himself sacrifices a lamb every Friday?"

"Nonsense! my dear madam," said the gentleman, "I assure you he does no such thing."

"I don't know what you mean by nonsense, sir," said the lady, drawing herself up and speaking with becoming dignity. "I suppose you do not mean to doubt my word: and I assure you, I have it from the very best authority, that it is as I tell you, Dr. Pusey sacrifices a lamb every Friday."

"But madam, my dear madam," said he deprecatingly, "I am Dr. Pusey, and I never sacrificed a lamb in my life; I have not the heart to do it; and I don't know how to kill it either."

This is all very well, and very laughable, as far as the surface goes. As a mere story, no one probably enjoyed it more than the individual to whom it happened; but whenever we give it a deeper thought, and begin to look beyond the surface, it is very sad, and very wicked; because, ludicrous as it seems, it is in truth a breach of the ninth commandment of God, and a proof, if indeed proof were wanted, that this particular instance was only one out of many, all of them perhaps not quite so innocent.

The respectable, decent old lady in question was, no doubt, not an intentional breaker of God's commandments: she would have been horrified at the thought of it. She fully believed every word that she said. But she had taken up a story to the detriment of her neighbor's character, on grounds so light, that to us they appear ridiculous. She had been nourishing a prejudice, and she was then and there disseminating that prejudice. Whatever might be her feelings, they were not Christian charity, for charity "thinketh no evil; charity rejoiceth not in iniquity,"—that is to say, in finding out or imagining iniquity in other people,—"but rejoiceth in the truth."

THE CHURCH AT HOME.

New York.—On Sunday morning the 15th inst., the Rt. Rev. the Provisional Bishop held a confirmation in the State Prison at Sing Sing, and administered the sacred rite to 16 of the inmates. In the course of the same day he visited the parishes at Tarrytown, Yonkers, and Tucahoe, confirming, in the first 3 persons, in the second 26, and in the third 2; whole number confirmed 47. At each of the three latter places, the Rt. Rev. Prelate preached and addressed the candidates.

Connecticut.—From Sunday the 8th inst. to Tuesday the 10th, inclusive, the Rt. Rev. the Assistant Bishop of the Diocese held four confirmations, and administered the Apostolic rite to 67 persons, on each occasion preaching and addressing the candidates.

Western New York.—Between the 3d and the 8th of May, inclusive, Bishop De Lancey held confirmation in six parishes, and confirmed in all 67 persons. Within the same period he consecrated two new churches, one at Niagara Falls, the other at Nunda, Livingstone county. At the former consecration, the Bishop of Toronto was present with five of his Clergy, and preached, thus affording another happy instance of the growing fraternity between different branches of the Church. The structure, which is of wood, and said to be simple but elegant, was built at a cost of $5,000, is surmounted with a cross, and has sittings for upwards of 400 persons. A neat stone parsonage has also been erected by the liberality of four persons, of whom the late Judge De Veaux was one. Six years ago there were not over five communicants in the place. At Nunda, the Bishop was duly certified by the vestry of the parish that the new edifice was paid for; and in the course of his sermon he acknowledged a donation of $400 from Trinity church, New York, towards the cost of the building.

New Jersey.—On Thursday the 5th inst., the Rt. Rev. the Bishop of the Diocese preached and confirmed 10 persons.

The church of St. Barnabas, Roseville, 7th Ward of Newark, are appealing to their brethren abroad for assistance towards building a house of worship. Through the exertions of a zealous churchman, services were begun there in a private room, and a Sunday School established, in the early part of last fall. In November a clergyman was engaged to hold services regularly on Sunday mornings in the upper room of a building used for manufacturing purposes. Since that time the work has gone on encouragingly, there being a good attendance both of adults and of children. But to ensure success, a small church is needed, and the ministrations of a settled pastor. With these, it is thought that a good congregation may be gathered much more quickly than often happens in such undertakings, that being a part of the city which is likely to grow very fast in population.

Our private correspondent, from whom we gather the above particulars, adds the following:

The services have been kept up mainly, so far, through the exertions and liberality of one individual, assisted by a few friends. An appeal is now made to all who desire to see the Church extended, and its privileges and blessings enjoyed by many who would otherwise be deprived of them. It is designed, if sufficient encouragement be given, to erect a small but neat and appropriate church, and secure the services of a Clergyman, until a congregation shall be gathered, sufficient in numbers and ability to sustain itself. The proprietors of Roseville have evinced their desire of a church, by presenting an acre of ground as a site for a church and parsonage.

Those disposed to assist in this effort to build up the Church in a locality where it is much needed, may leave their contributions with Wm. Coxe Dusenberg, Esq., 52 Wall-street, or Alfred D. Baldwin, Esq., 49 John-street, New York, or with Joel W. Condit, Esq., Newark.

Pennsylvania.—A special ordination was held by Bishop Potter, at St. Andrew's church, Philadelphia, on Ascension day, when, on presentation by the Rev. Dr. Stevens, the Rev. Horatio Gray was ordained to the Priesthood.

The vestry of Christ church, Danville, have passed and published a resolution of thanks to Peter Baldy, Esq., "for his Christian liberality in providing a comfortable and tasteful house for the rector and his family forever." A correspondent of the *Register* gives the following statement of the matter:

It was the intention of Mr. Baldy, until recently, to leave a legacy, for the purpose of building a "Rector's house." But he has adopted a better plan, and superintended its construction himself. And we have now a very nice and substantial brick parsonage, with every convenience, at the expense of $3,200, exclusive of the lot, it being built on the church lot.

Maryland.—The Bishop of Illinois, acting for Bishop Whittingham, has finished his second visitation, extending from April 14 to May 6. Within that period he has visited 24 churches, and confirmed 103 persons. The whole number confirmed by him in that Diocese is 478. Among his other labors we notice the laying of the corner-stones of two churches, the consecrating of two Church edifices, and the ordination of one, a colored man, to the Diaconate.

Kentucky.—The Rt. Rev. the Bishop of the Diocese made a special visitation to Ascension church, Frankfort, on Monday the 9th inst., preached and confirmed 10 persons; the services being read by the Rev. J. N. Norton, rector of the parish. This makes fifty, confirmed in that parish within a few months. A good harvest indeed. We do earnestly hope and trust that our noble brethren of that truly glorious State will not be *Rookered* any more.

We have received an excellent sermon, backed up with capital notes and appendix, by the Rev. Mr. Craik, of Louisville, which we intend to notice more at length as soon as practicable.

Mississippi.—We learn from the *Church Herald*,—which, by the way, is a right staunch little gentleman, aye, every inch a gentleman, in the cause of the Church,—that a new Church edifice has just been finished in Aberdeen. The *Herald* says,—"We have repeatedly, within a few months back, heard this church spoken of as one of the handsomest in the southwest." All who duly remember the admirable and instructive paper on Begging for the Church, published in *The Churchman* some months ago, must wish success to the labors of the Rev. Mr. Ingraham.

THE CHURCH ABROAD.

England.—The parish of St. Paul's, Bermondsey, appears to be the main centre of conversions from Romanism in London. We have often received and repeated accounts of the progress of the good work in that place, the last of which was of March 5th. Since that time *eighty-two* more persons have there abjured Popery, and been taken into the Church of England. It is said that many more have it in contemplation to take the same step.——Not long since, we had occasion to notice a considerable accession from the Romish to the Reformed Catholic Church, at the parish of St. John's, Liverpool; which parish appears to be to the latter city much the same in this respect as St. Paul's, Bermondsey, is to London. On Tuesday evening the 26th of April, *seven* adults renounced the errors of Popery, and were received into the Church of England, by the Rev. W. F. Taylor, of that parish.

The Romish papers are triumphing over the conversion of the Rev. Mr. Pritchard, a dissenting missionary at Tahita. They say that he is now "traversing the Polynesian Isles, and, like St. Paul, preaching the law which he blasphemed and persecuted." We except this from the list of *perversions*, because it does not seem to have been a change from a better to a worse, as is implied in the term *perversion*. Of course it was the result of *Tractarian* "tendencies."

The Bishop of St. Asaph, Dr. Short, who was formerly Bishop of Sodor and Man, has given £1,000 for the widows and orphans of those Clergymen who have officiated as incumbents in the island of Man.

It is said that the Rev. T. J. Rosswell, M. A., of St. Peter's, Stepney, has, on recommendation by the Bishop of London, been appointed to the rectorship of St. James, Westminster, lately made vacant by the preferment of Dr. Jackson to the see of Lincoln.

The new church of St. Mark's, situate in the district of St. Pancras, was lately consecrated by the Bishop of London.

The new church of St. Mark's, Scarisbrick, which is designed as a chapel-of-ease to the parish church of Ormskirk, was also consecrated on Tuesday the 19th of April, by the Bishop of Chester. It has sittings for 408 persons, of which 294 are altogether free.

On Thursday the 14th ult., the curious church of Willingale Doe, in the rothings of Essex, was reopened, after having been closed several months, for the purpose of being repaired and enlarged. It is stated as a curious fact that this church is in the same churchyard with that of Willingale Spain. Both churches are said to be very interesting as presenting curious features of the early Norman and Decorated architecture. A rich inheritance of traditions belongs to the place. The following is a description of the doings at the reopening:

It was a beautiful spring day, and the old bells poured out merry peals from their new abode, whilst the clergy and gentry, with the country people, gathered from far and near. There were three services: at the mid-day one the clergy all assembled in the adjoining school, and then formed into procession, mostly wearing their surplices and hoods, some few having their gowns, and then walked to the church. The prayers were read within the chancel, and the lessons from a lectern under the chancel aisle, and after an excellent sermon from the venerable Archdeacon Grant, an offertory was made of above £70. The church was crowded, and it was pleasing to see the great number of poor who came to all the services; and it must also be recorded that though a poor agricultural village without a resident squire, it has raised through the exertions of the Rev. Gordon F. Deedes, the rector, no less than £500 on the rates towards the cost of the works. After the morning services, by the invitation of the rector, both rich and poor adjourned to the rectory barn, which was tastefully decorated with evergreens, and there sat down to a plentiful and substantial repast. After the usual loyal toasts, and that of the Bishop of the diocese, the healths of their much respected rector and of his excellent churchwardens were proposed and very feelingly responded to.

The Metropolitan Training Institution was established, some years since, at Highbury, under the auspices of the Earl of Shaftesbury. At the late annual meeting of the Institution, it was stated that the number of students resident in the College, which, in April 1851, was 21, had now reached 48. Prior to Christmas 25 pupil-teachers had been approved by the committee as candidates for Queen's Scholarships, and 21 had passed successful examinations, 9 for the first, and 12 for the second class. The receipts during the past year had amounted to £2,890 13s 8d, and the expenditures to £2,898 8s.

A fund is being raised for the purpose of erecting monuments to the late Bishop Broughton in the Canterbury cathedral, and in the cathedral of St. Andrew, Sydney. The monument at the former place is to be a recumbent figure, on a suitable plinth of Caen stone. It is confidently expected that in addition to the monuments proposed a sufficient sum will be available for the foundation of one or more "Broughton Scholarships," of not less than £30 per annum, at St. Augustine's College, Canterbury, for students to be educated for the service of the Church in the province of Australasia. An invitation has been addressed to the Churchmen in the Bishop's own diocese and province to co-operate in a joint effort for the attainment of the objects in view. A committee has also been appointed for carrying the plan into effect.

Archdeacon Sinclair begun his annual visitation of the Archdeaconry of Middlesex, at St. Paul's, Covent-garden, on Thursday, April 28th. In the course of his charge he speaks of the new Government Education Bill, and expresses his disappointment at the adoption of the principle of a School-rate, which, in his opinion, would ultimately lead to the banishment of religious instruction from the schools on week-days, and would destroy the system of voluntary efforts for the support of schools, which, once destroyed, would never be reconstructed. He hoped that the necessity of modifying this measure would be pressed upon the Government, and entreated the Clergy not to make this a party question within the Church.

Archdeacon Wigram, of Winchester, was holding his annual visitation. In his charge he dwelt at length on the subject of Convocation, the revival of which he declared to be simply impossible.

John G. Lonsdale, secretary of the National Society, acting by order of the Committee, has written and published a very pithy letter to Mr. Chester, in answer to certain inquiries put by the latter touching the Terms of Union. The main paragraphs of the letter are as follows:

The committee desire to point out that great inconvenience would arise from their undertaking, in answer to such inquiries, to put interpretations on the Society's Terms of Union; more especially when by such interpretation a new engagement might seem to be entered into with subscribers.

It is to be carefully borne in mind that the purpose for which the society was instituted was, in the language of its charter, "for promoting the education of the poor in the principles of the Established Church." And, keeping this object in view, it has been the principle and practice of the committee from the beginning, as recited in the

charter, "to abstain from any attempt to control those who had the management of the schools," in full reliance that those who have accepted the Terms of the Union, and have derived aid from the society's grants, will fairly and honestly act up to the purpose for which it was incorporated.

The object of the committee in requesting the Bishops last year to inquire, if they thought fit, what was the practice of the schools in union with the society in their dioceses, as to teaching the Liturgy and Catechism of the Church, was to ascertain whether there was any truth in the statement, which had been widely circulated, that the first of the Society's Terms of Union was not generally observed; and the result, so far as it has been communicated to the committee, has satisfied them that the confidence which they have reposed in local managers of schools has been fully justified.

The Church Peitentiary Association held its first anniversary on Tuesday the 26th ult. The aim of this Society is to reclaim those unfortunate women who abound in the metropolis and towns of England; which aim it proposes to reach by the highest instrumentality in connection with the Church.

The proceedings of the day began with divine service at St. James', Westminster, the Bishop-elect of LINCOLN reading the prayers, the Bishop of LONDON administering the Communion, and the Bishop of OXFORD preaching the sermon from the text,—"The Son of Man is come to seek and to save that which was lost." The collection at the offertory and at the door amounted to £75. After the religious services, the meeting was held at the office of the Society in Lincoln's-Inn-fields, the Bishop of LONDON presiding. The following paragraphs from the Report will give a fair idea of what the Association is, and what it is doing.

Though little more than a year has elapsed since it commenced operations in its present form, a progress has been made which, however slight it may appear at first sight, has more than realized their most sanguine expectations.

With the funds that have been placed at their disposal, they have been enabled to assist in the establishment of two houses of refuge in London, and to vote a grant of £200 towards the enlargement of the penitentiary at Bussage, in Gloucestershire; and they are rejoiced to have it in their power to add that they are prepared, in a few days, to make still further grants, four applications having been received which will be brought under consideration at the quarterly meeting in May. Two of these are from penitentiaries in the country, situated at Clewer and Wantage respectively; the third is in behalf of a house of refuge which has been opened in the densely-populated parish of Whitechapel; and the fourth is from one of the two houses of refuge mentioned above.

But, grateful as we must all feel for the measure of success which has been thus afforded us, it is not to this point alone that the council would call attention. Not only have funds been entrusted to the association for distribution, but, what is of far greater importance, 220 persons have been enrolled as associates by the council, and 47 ladies by the ladies' honorary secretary. Of these, some are seeking by personal service to advance the good cause, ministering, in penitentiaries or in houses of refuge, to the wants spiritual and temporal of their unhappy inmates. One lady visits constantly in the hospitals of the metropolis, for the purpose of reclaiming some of those whom disease had driven to seek shelter within their walls; and many others are ready to undertake the same holy work as soon as arrangements can be made for their doing so. Some contribute their own alms, or collect those of others. Some have taken hopeful cases from the different houses into their own families as domestic servants; and all, we would fain hope, are aiding the work by their constant prayers, without which no other assistance they may offer can be effectual.

Of the good which the houses of refuge and the penitentiaries have been enabled to effect, it is not the province of the council to speak; sufficient is it to say, that never since their first establishment has a vacancy occurred in any of them which has not been immediately filled up—on the contrary, every day tends to show more clearly the growing necessity which exists both for houses of refuge in London, and other large towns, and of penitentiaries in the country. Day after day brings to the doors of the former some poor fallen women anxiously yearning to leave their course of sin and misery, and to enter upon the path of penitence and virtue; and day after day sees them returning back despairing and heart-broken to their abodes of guilt, because the houses already established are to small to receive them. Could some of the cases of these poor girls be known, they would not fail to call forth the deepest sympathy. There are instances of their sitting for two or three days consecutively upon the door-steps of the houses of refuge, earnestly asking admission, and when told of the impossibility of obtaining it, they have urged that plea which none who love Him can bear to hear in vain, "For CHRIST's sake do take me in." A case might be mentioned in which some of these unhappy women, previously to their admission into one of the houses, had made a solemn resolution, and even bound themselves by a vow, to seize the first opportunity of quitting their miserable course of life, and for this opportunity they had earnestly prayed. One of these, at the tender age of fourteen, had been turned out of her home by her stepmother, who gave her half-a-crown, and told her to go and gain her living as she could. Another fell in order to obtain food for her starving and dying mother. The latter of these, we are thankful to add, is now happily provided with a situation, and conducts herself most satisfactorily.

The Committee of the Colonial Bishoprics Fund have issued a statement touching the sees already established, and those it is proposed to establish. The Fund was begun in January 1841, and in the course of two years reached the sum of £46,000. Since then, it has received various additions, the largest of which was £35,000, in 1847, given by Miss BURDETT COUTTS. The present amount of the Fund is £163,295, mostly invested in securities in England; which, with annual subscriptions of £1,000, yields an income of £6,600, and a cash balance of £2,038. The greater part of this income is engrossed by Colonial sees already founded; and it is thought that in the course of a few years the rate of interest will be so much reduced that the Fund will not meet the annual charge upon it. Towards the endowing of the proposed new sees, the following sums have been promised: At Graham's Town, £5,000 by the Society for the Propagation of the Gospel, and £2,000 by the Society for Promoting Christian Knowledge; at Natal, £1,000 by the S. P. G., and £600 donations; at Lyttleton, New Zealand, £1,000 by the S. P. C. K.; at Mauritius, £3,000 by the S. P. G., £2,000 by the S. P. C. K., and £1,000 by the Christian Faith Society; in Borneo, £5,000 by the S. P. G., and £2,000 by the S. P. C. K.; in Canada, £2,000 by the S. P. C. K.; and in Western Australia, £3,000 by the S. P. G.: all which, added to the £3,700 lately subscribed at Willis' Rooms, makes a sum of £31,300.

The *Oxford Herald* states that a Bishopric of St. Albans is about to be created in England, sufficient funds for the purpose having accumulated in the hands of the Ecclesiastical Commissioners. It is understood that the new see will comprise the whole of Hertfordshire, with a portion of Essex and probably of Middlesex, so that it will occasion a re-adjustment of the dioceses of Rochester, Ely, and London. Of course, there will be no increase in the number of spiritual peers by this new creation, as the new bishop will take his seat in the House of Lords by rotation, according to the system already provided for by the Act which constituted the Bishopric of Manchester.

Ireland.—The account of things lately done and doing in the Irish Church is of a very encouraging nature. It runs as follows:

Not less than seventy-one churches in the diocese of Dublin have drawn on the commissioners for small sums. Nineteen churches were repaired in Kildare, thirty-five in Ossory, nine in Leighlin, eighteen in Ardagh, twenty-six in Elphin, twenty-six in Kilmore, twenty-eight in Clogher, forty-five in Meath, six in Down, twenty-nine in Connor, fourteen in Dromore, eighteen in Tuam, two in Killala, thirty-eight in Cloyne, thirty-four in Killaloe and Kilfenora, five in Cashel, six in Emly, thirteen in Lismore, two in Waterford, twenty-nine in Derry, and nineteen in Raphoe. The total churches "repaired" was 422, while another large section, including many of the former class, is debited with "extraordinary" repairs in addition to the ordinary. Incidental to the execution of those works the architect's department has cost about £1,950.

Scotland.—From the *Scottish Magazine* for May we gather several items of interest touching the Church in Scotland. Respecting the state of things at St. Andrew's, Hall, Edinburgh, it speaks thus:

Nothing can be more gratifying than the success of the schools connected with this institution, and the lively interest which the parents of the children take in the Sunday evening services. Mr. M'GACHEN, the active chaplain, cannot be too highly praised for the successful system of visiting, which he has introduced, and which brings out the poor, and lets us see them in the place appointed for divine worship. If there was likely to be room, we should ask our readers in Edinburgh to go down some Sunday evening at half-past six, to behold the cheering sight; but they must take our word for it, that the missionary work is now well done, and there is something to show for all the expense which is laid out on it. On Easter Sunday, Mr. M'GACHEN took twenty members of his interesting flock to St. Paul's to receive their *first* communion in the Church, most of them having been Presbyterians before, and wandering here and there as "sheep without a shepherd."

At the late meeting of the Diocesan Synod at Edinburgh, the Rev. Mr. ADDISON applied for permission to have full services for the mission connected with St. John's chapel, in that city. The Synod, having heard Mr. ADDISON, expressed their cordial approbation of his labors in behalf of the poorer classes, and unanimously recommended the Bishop to comply with his request; which the Bishop agreed to do.

On Sunday the 10th ult., the Bishop preached at the chapel of St. George's, Edinburgh. A collection of over £109 was made in aid of the fund for clearing off the debt upon the chapel. The building of the chapel was begun in 1792, immediately after the repeal of the penal laws. The debt lately amounted to £3,100, but will now be reduced to less than £400.

The *Magazine* gives the following good news touching the chapel of St. Columba's:

A strenuous effort is about to be made to liquidate the debt on this chapel. It amounts to £750, the interest of which detracts from the annual income of the Incumbent, which cannot afford to suffer such a deduction. As this is the church of the poor, and as the daily service is performed in it, and the Holy Communion according to the National Office is weekly celebrated, we cannot think that the earnest appeal of the Vestry will go long unanswered, and that the zealous Incumbent will be allowed to feel this pecuniary burden much longer.

On the 30th ult., was held the first examination of the school at Campbeltown, in the Diocese of Argyll and the Isles. After the reading of the usual prayers, the Rev. E. J. JONAS stated that those present were not to judge as to the progress made, so much from what the scholars knew, as from the rough material which the indefatigable schoolmaster, Mr. M'NEILL, had to work upon; that the school was commenced in no spirit of opposition, but from a necessity that was felt; the best criterion of which necessity and also of the master's exertions, was, that within four months the pupils had increased from *six* to *eighty*. The examination then proceeded, and several prizes were distributed. Every one present expressed their great satisfaction at the results of the examination. The announcement that Lady CAMPBELL intends giving two prizes at the next examination was received with cheering.

A house of worship for the new mission church at Dundee is to be commenced forthwith, in a central position, upwards of £1,000 having already been collected for that purpose. It is said that when this and the new church of St. Paul's shall have been finished, there will be accommodation provided for 1800 worshippers in Dundee; and it is hoped that this will soon be found insufficient

New Zealand.—*The Colonial Church Chronicle* for May publishes a very interesting private letter from the Rev. WILLIAM NIHILL, of the Melanesian Mission. The letter was begun at the island of Nengone, on the 1st of August, 1852, and finished in October. The following extracts are all we can spare room for. Speaking of Nengone, he says:

There are perhaps two thousand people in our immediate neighborhood, and I suppose five or six hundred at the other end of the island, Siwaieko, who have been for the last three years professing Christians, who have had no other teachers amongst them then men from Rarotonga and Samoa, about whom one reads in "Williams' Missionary Enterprises." The two men with whom we are living, are both young, unmarried men, who have been working steadily here for the last six years, a great part of which time they were without any resources but their own, their missionary vessel having made a long stay in England. They have gained the respect and attention of all the natives; and from these two places, Guama and Siwaieko, converted natives of the island are constantly going out every Saturday morning to preach at other settlements, where the people have not yet decided in favor of Christianity, thus extending the knowledge of the gospel through the whole island, by little and little.

The children have found out my propensity for picking up things, and asking their names, and they bring me insects and flowers to bottle up, and press, and write down in the book. One of the Bishop's excellencies I am trying by slow degrees to attain to—his Cambridge correctness. All his memoranda are so neatly written out on the spot, and so clearly expressed, that if he were prevented from re-entering them in another book, anybody could decipher them at a glance. He looks at every place with the eye of a surveyor, putting down real facts in plain words, and making little drawings throughout the page. He is the best accountant I have ever known, and takes no numbers on trust, without very distinctly stating that it is a guess or an approximation. I shall never forget his sitting down quietly to count a large number of children's primers, amounting to several thousands (8,000, I think), because the man who bound the books had sent no bill.

The following is his account of things at Guama, another branch of the Mission:

These people spend more time in worship and religious exercices than any I have ever known. I do not know what time monks in religious houses are supposed to spend in common worship, but every Sunday these people devote seven and a half or eight hours to public worship, during the whole of which time, broken up into five parts, they are hearing either prayer, or reading, or a sermon, or being catechised, or singing. Everything is conducted with the greatest solemnity and decorum, and I am quite anxious and perplexed because I fear that this cannot last, and that without GOD gives these simple converts a greater share of grace to keep them steadfast than is usually vouchsafed to men, there must be a falling away. Religion has become the business of their lives, and without their mode of life is changed, and something given them to do, they cannot, I fear, withstand the temptations which their easy mode of life must continually expose them to, when the novelty has worn off.

One more paragraph must suffice. He is still speaking of Nengone island:

The responsibility of the care of this place is very great. Every morning except Saturday I meet a large number in church, whom I catechise, address, or divide into classes for teaching, in any way I like. The congregation on Sunday amounts to about a thousand; the classes on week days muster about six hundred. The chiefs are amongst the most regular and attentive attendants, and are always ready to be guided by our advice, and to help us in any way. If I wish to visit a neighboring tribe, I find it hard to keep down the number of the party below thirty, and there are fourteen of the most intelligent young men of the whole tribe living with us, and ready to be taught anything we like, or to be employed in any way we think fit; and making due allowance for the indolence of uncivilized life, they possess a great deal of steadiness and diligence. I suppose the whole population of the island, which may be fifty miles round, amounts to between six and seven thousand, about one-third of whom have embraced Christianity. When I say I suppose, I must add, that I have written down the names of four thousand two hundred.

FOREIGN.

The arrival of three mails from Europe, in close succession, has put us in possession of a large budget of exchanges, from which we make this week ample selections of very important intelligence. The extent and variety of news thus received, constrain us to make choice of the most interesting items for extened notice, contenting ourselves with a brief summary of the remainder.

England.—In the House of Lords two animated discussions took place, on the Canada Reserves Bill and the Jewish Disabilities Bill, the former having passed the third reading—the latter being thrown out. The Earl of DERBY and the Archbishop of CANTERBURY presented a large number of petitions against the Bill, among which were those from the Society for the Propagation of the Gospel and the Bishop of TORONTO.

In moving the second reading the Duke of NEWCASTLE gave an historical sketch of the question, remarked upon the increase of population in Canada since the settlement of 1840, upon the fluctuation which immigration had made in the relative proportions of religious sects. He descanted on the excitement the question had produced in the Colony; said that no apprehension of secularization could justify the withholding from Canada the right to legislate on the measure, which he believed belonged to her until the settlement of 1840, and denied that the measure tended to give a preference to one Church over another. Commenting on the letter of the Bishop of TORONTO, he characterized it as wanting in the continuity of argument and logical deduction, which so eminently characterized the writings of that venerable Prelate. He taxed the Bishop of EXETER with precipitancy in causing that letter to be published in the newspapers before it was laid on the table of the House, and maintained that the balance of the argument the letter contains, was in favor of the view taken by the Government. In the course of his remarks he is reported to have said:

We have been frequently told that we should take an example in this matter from the course pursued by the United States in a similar case; and that the Canadian Parliament are now anxious to do what the United States never attempted to do, and certainly never did. We are particularly told to look at the State of New York, whose regard to public faith is put in prominent contrast with the assumed desires and intentions of the Canadian legislature. I believe that the cases are not at all parallel, and that in cases really parallel the comparison would not hold good. I think I have a right to deduce from the circumstances, as they are presented to us, an important argument in favor of the bill now before the House. What is the cause that the State of New York has never endeavored to confiscate these endowments of the Church of England, which was established at the time of the connection of that Colony with this country? It is because in those days we dealt with the State of New York in a different manner from that in which noble lords are now calling upon us to deal with Canada. We did not, by imperial Acts of Parliament, endeavor to fetter the State of New York with reference to this endowment of the Church of England. We did not say, to use the words of the late Colonial Secretary, "If you want alterations, appeal to us; we will make them if we think fitting;" but we left them a free action in this matter, and as we left them, and as we trusted them in other cases, we placed confidence in them as to this; we did not say to them, "You are unworthy to be trusted on that most important matter, the management of affairs connected with the maintenance of your religious establishments." On the contray, we said to them, "Everything connected with your local concerns shall be upon the same footing, whether it relates to the State or to the Church;" and we see the results. The spirit of confidence which we displayed towards the State of New York, was rewarded, as I believe a similar display of confidence towards Canada with respect to these Reserves would be. You trusted the people of the former Province; and, as we are now told, they have maintained unimpaired and unsecularized these establishment, which date from the time of their connection with this country. I believe that if, upon the passage of this measure, of which I feel confident, these Reserves, are secularized, that the cause of that secularization is to be traced to the mistrust of this country and of his legislature.

With reference to the claim on the consolidated fund guaranteed to the Churches of England and Scotland, his Grace spoke as follows:

When this bill was first introduced into the other House of Parliament it contained a third clause, and I think it right to explain both the reason of the omission of that clause, and the position in which the subjects now remains. When this bill was prepared I felt that, inasmuch as we were repealing that provision of the Act of 1840, which placed in the hands of the Imperial Parliament all questions affecting the future distribution of the Clergy Reserves, it was desirable that, as that Act contained a clause guaranteeing under certain contingencies a provision from the consolidated fund, that clause also should be repealed, although it was hardly possible that the case contemplated by it could ever arise. I was of this opinion because I desired to make the measure as complete as possible, and not to leave anything open for future discussion to debate. At the time, however, that the Act of 1840 was passed I was not, I believe, in the country, and certainly I was not in the town, and I was not, therefore, aware that the guarantee had originated in an arrangement made between the Government of the day and the Most Rev. Prelate who then occupied the See of Canterbury. Upon the subject being brought before the Government, we came to the conclusion that, inasmuch as apprehensions, however fallacious, were then and might still be entertained that the fund might, under possible circumstances, fall short of the £10,000 and odd then allotted to the two Churhes, and as, by the alteration of the law now proposed, by which the future management of this fund was transferred from the Imperial Government to that of Canada, this point might not remain in precisely the same position as before, it was incumbent upon us—in order that there might be no misunderstanding or misapprehension as to good faith having been kept in a matter of this kind—to take care that, whatever might be the effect of the altered provisions of the bill, we should not specifically and by enactment repeal that guarantee to which two parties concerned in this matter formerly agreed. That was the reason why the clause was omitted. I do not wish to conceal from your lordships that subsequently to the omission of this clause it has been established, so far as the opinion of the law officers of the Crown goes, that the measure which I am now about to ask your lordships to read a second time, does in itself do away with the effect of this guarantee, inasmuch as it does away with the conditions on which it was based. That no doubt is the fact; but at the same time I certainly see no reason to regret that the clause, inserted in the first instance, was subsequently omitted from the bill, inasmuch as we still maintain that provision for a deficiency in the fund, for which alone this clause was inserted in the Act of 1840.

The Bishop of EXETER moved as an amendment, that the bill be not read for six months. He was amazed to hear it stated by the Noble Lord that if this bill passed the Canadian Legislature would have no more power over the Clergy Reserves than they now had over the Roman Catholic Endowments. The very contrary was the fact. Under the Constitutional Act of the 31st GEORGE III, which was absolutely annulled forever as related to the Clergy Reserves, if their lordships passed this measure, if the Colonial Legislature should send over a bill to this country for voting the same termination to the Roman Catholic Endowments as this measure would give them the power of doing unconditionally with regard to the Clergy Reserves, the bill would remain thirty days upon the table of their Lordship's House before it obtained the Royal assent, and an address to the Crown against the bill would get rid of it altogether. But that was not the case if the Colonial Legislature chose to exercise the power which this bill proposed to give them in dealing with the property of the Church of England, and their lordships, therefore, would never have the power of interfering to prevent the secularization of these Reserves, in case such a proposal should be made. Were their lordships then to be told that the two cases were the same? With respect to his having inserted the Bishop of TORONTO's letter in the public prints, he could assure the House that the Noble Duke was mistaken, as he was quite ignorant who had inserted it in them, where he saw it for the first time. After quoting the opinion of Mr. BURKE on the question of the right of the Imperial Parliament to legislate on colonial matters, defining it to possess two capacities, one as the "local legislature of the Island of Britain, providing for all things at home, immediately, and by no other instrument than the executive power; the other, and nobler capacity, its imperial character, in which it superintends and controls the several inferior legislatures without annihilating any: he alluded to similar sentiments expressed by Sir GEORGE GREY and Mr. GLADSTONE, at a season when they were not members of the present Cabinet. In the course of this Prelate's address after twitting the members, some of the Cabinet, with their change opinions, and others with a want of legal learning, the following passage occurred: "He was ashamed really to say anything more in allusion to the extraordinary assertion of the Rt. Hon. Baronet, about the law of England abhorring perpetuities. It was strange that such a thing should have been said by any one on any occasion; but it was passing strange that it should have been said by a Cabinet minister in the face of Parliament, in the presence of other ministers of the Crown, none of whom had risen, though especialy bound to do so as the sworn servants of the Crown—servants of the Sovereign, herself bound by law to defend the Church—not one of them had risen to repudiate so monstrous a sentiment. The Rt. Hon. Baronet who had pronounced it, had very appropriately gone on to describe himself as a "Radical." That was a phrase far more intelligible than "Conservative Progress"—which the Noble Earl at the head of the Government had used to express his policy when he assumed office. Certainly office worked strange conformations, and no one could have predicted a few months ago the extent to which the Government of the Noble Earl would carry "Conservative Progress." Conservative Progress had reached a perilous point when it extended to the destruction of religion in our Colonies.

The Earl of ABERDEEN (*angrily*), "Hear." The Bishop of EXETER, "The Noble Earl cheers me. I repeat if this measure is to pass, we have reached this point, that of destroying the provision made for the endowment of religion in the Canadian Colonies."

Earl of ABERDEEN: "Endowment is very different from religion." The Bishop of EXETER: "The Noble Earl says endowment is different from religion. I ageee with him. But though they are different, they are necessarily connected—the one is practically requisite for the other." Earl of ABERDEN, "No."

The Bishop of EXETER: "The Noble Earl says 'no;' but an authority to which the Noble Earl will not demur, says 'yes.' For in Holy Scripture it is said emphatically, that 'Kings shall be as nursing fathers to the Church, and Queens as nursing mothers.'" It is, then, a duty, clearly pointed out to every Christian state, to sustain religion by temporal provision and endowment. Practically, nothing human can be sustained without human support, and the Church must have a reasonable provision. He did not, of course, mean that there could be no religion without endowment, but that practically in the ordinary dispensations of Providence, religion could not be effectually maintained in any country without a due and proper provision. On a former occasion he had been reproached for using the term sacrilege; and was asked if it was sacrilege in the legislature, in the reign of GEORGE the Third, to apply a portion of these reserves to the support of the Roman Catholic Church in Canada! The measure of 1793 was not sacrilege, but spoliation. Sacrilege was the taking from the service of GOD what was set apart for that service. That was one of the sins which was most heavily denounced by GOD, and was ever most severely visited on those who were guilty of it. He recalled to the recollection of the Lords the feast of BELSHAZZAR and the downfall of the Babylonian Empire. "We are living," said the Rev. Prelate, "under a milder dispensation, and are not accustomed to examples Divine vengeance so sudden, so visible, and so terrible; but still these things are written for our admonition, and I earnestly hope that the lesson will not be lost on your lordships." Lord LYTTLETON denied that the alienation of lands given for religious purposes was necessarily sacrilegious, but contended that it was a question of circumstances.

Lord ST. LEONARDS opposed the measure as a monstrous spoliation of the rights of the Established Church. He was opposed to any attempts to destroy the rights of Roman Catholics. The Under Secretary for the Colonies had intimated that the Government was equally ready to destroy the latter as they were now prepared to destroy those of the Protestants. He ventured to think that Government would not take this course; first, because it was wrong; and secondly, because the Roman Catholics would not permit it. This bill would not place both Protestants and Romanists on the same footing, as had been frequently asserted by the Government. The former would be destroyed, while the latter were preserved. The question involved in this measure, as far as the Imperial Parliament was concerned, was not one of right, but justice. The property sought to be alienated was the inalienable right of the clergy of the Church of Canada. He called upon the House to reject a measure which violated the principles of justice and morality, and set a precedent for subverting the rights of property, of which there were many persons who would not be slow to avail themselves.

The Bishop of NORWICH considered that the present was the best course for the true interests of the Church. He was aware that in expressing this opinion he might be considered as abandoning the sacred duty which he owed to the Church; but for the results of this bill, whatever they might be, their lordships were not responsible. The responsibility of the course which the Canadian Legislature might pursue was with the members of that legislature, and the proper course was for their lordships to discharge what they believed to be their duty, and to leave the Canadian Parliament to discharge theirs.

The chief argument against the bill was, that the influence of the Church of Rome, which had been much increased in the Canadian Legislature since the union of the two Provinces, would be exerted to procure the secularization of the Protestant Clergy Reserves; but if the Roman Catholics in the Colony should wantonly oppose the principle of endowments, they would expose themselves to the risk of losing their own endowment. The Roman Catholic clergy could not look forward with any great certainty to their lordships vetoing a bill for the secularization of the Roman Catholic endowments, if the Colonial Legislature should pass a measure for secularizing the Protestant Clergy Reserves.

All the mischief and inconvenience had been caused by the measures of the Imperial Parliament. With the best and wisest intentions, an endowment had been made for the Established Church in Canada. But the intention had been carried out in a manner mischievous to the Colony and to the Colonial Church; for, if this property were now alienated, the Church would be left in a worse position than if the reserves had never been granted. While, therefore, it was just to hand over the reserved lands to the Canadian Parliament, he thought, at the same time, that if they were unwise and unjust enough to alienate this property, the Church in Canada would have, he would not say a natural, but at all events an equitable, claim to compensation.

The Earl of DERBY recommended the Bishop of NORWICH to dismiss from his mind the last consideration upon which he had vindicated the vote he was about to give for stripping the Church in Canada of her possessions. Because, if he imagined that the Government would hold themselves bound to grant an equitable compensation to the Church of Canada in consequence of the losses she might sustain by the passing of the present Act, the most prudent course before he joined in passing this Act, would be for the Rt. Rev. Prelate to ascertain from the Government, which he might easily do, how far they might be disposed to answer his sanguine expectations, and, in the event of loss, to grant compensation to the Church of Canada. He could not admit that which had been contended for by some of their lordships, that the appropriation of the Clergy Reserves was strictly a question of local interest; it appeared to him a question in which great imperial interests as well as great Colonial interests were involved; and, especially when the same imperial power was brought to bear on Catholic as on Protestant institutions in the Colony, it was difficult to contend that while the maintenance of the Roman Catholic Church was matter of imperial concern, the maintenance of your own communion and of your own Church was matter exclusively of local concern. He was desirous, as far as possible, to strain the point of strict right on the part of this Parliament, in order to meet the anxious wish of a large majority of the people of Canada. For his own part, if he had, as minister, to propose a measure to disturb the settlement of 1840, which was intended to be permanent and final, he frankly declared to them that no consideration on earth—not even the chance, if there was a chance, of the severance of the nominal dependence of Canada on this country—could have induced him to take a step which he could not reconcile to his conscience, and which, he believed, would be productive of the most serious consequences hereafter. He was prepared to move certain propositions in committee, whereby powers would be given to the United Legislature of Canada more extensive than the powers entertained in the Act of 1791, but still maintaining inviolate all the appropriations which had been, not only for the lives of individuals who had very secondary and inferior interests, but all appropriations made as permanent provision, be it for the Church of Scotland or for the Church of England; all appropriations, in effect, which, whether under the Act of 1827, or under the Act of 1840, had been laid apart under solemn conditions for the benefit of those Churches forever.

The Colony of Canada claimed to view this question as one simply of local interest; but when arrangements had been entered into by the Parliament of England, and when funds had been vested in pursuance of those arrangements, and on the faith and honor of the Legislature, to set them aside by the capricious acts of a tyrannical power, in subservience—no, he would not use that word, but in obedience to the unreasonable demands of a local Legislature, and to recall those obligations into which they had entered, could not be matter of local, but must be of the highest imperial interest.

He was anxious to have an opportunity of submitting those propositions to them, and should their lordships be induced to assent to such a compromise in committee on the bill as he proposed, he would, however reluctantly, and in the hope that the concession might not lead to fresh demands, waive the objection he felt to the measure, and consent to the third reading. But if the Government insisted that, instead of this bill being merely prospective, it should be retrospective—if by their bill they were determined to violate all their solemn engagements, and to plunder persons legally possessed of property obtained under all the authority of Parliament, there was no consideration whatever—no, not the dismemberment of this empire itself, if that were possible—there was nothing that could induce him to say "content," whatever the hazard might be of saying "not content," to such a proposition.

Earl GREY regretted that Lord DERBY had not stated his opinion as to the probable consequences of the rejection of the bill, and adverted to the admission made by Sir JOHN PAKINGTON, that it would risk the connection between this country and Canada. He was convinced of the impolicy of the voluntary system in religion, but he thought to force an endowment, or a reluctant people would do more harm. He denied the doctrine that legislation by one Parliament could bind a future one, and urged especial reasons why the legislation of 1840 should not be regarded as inviolable.

In committee the Earl of DERBY entered at great length into his objections against the measure, and concluded by moving an amendment, the effect of which was to preserve to the Established Church in Canada all the proceeds of the revenues guaranteed to it, and already appropriated under the Acts of 1827 and 1840, but to give the Colonial Legislature free power to deal with any portion of the reserves which was not already so appropriated and allotted.

After some remarks in opposition from the Duke of NEWCASTLE, the Bishop of ST. DAVID's said that Lord DERBY's pretended compromise was a measure of expediency. He could not help considering, however, the probable effect of the passing of this measure, with the amendment proposed by the Noble Earl, on the interests of the Church of England in Canada. If a desire to support the influence of the Church of England in Canada induced their lordships to reject this measure, that Church would be placed in this position:—in the first place, it would become a source of indefinite prolonged animosity, heartburning, and bitterness to the population of the Province; secondly, it would have been the means of inducing their lordships to depart from a great principle, which he conceived to be essential to the stability of our Colonial Empire, viz., the right of every Colony to manage its own local and domestic concerns with unlimited freedoom, so far as it did not affect the union between it and the Imperial Government. Besides this, it would be incurring a danger which he, from his heart, would deprecate, and which had been indirectly admitted even by the Noble Earl—viz., that of breaking the integrity of this empire in one of its noblest and most vital parts by the separation, whether by independence or annexation, of that part from the Mother Country; and thus placing themselves in a position that would be neither honorable nor safe. If he thought this amendment would be accepted in Canada as a final settlement of the question, he would rejoice with his whole heart to retain, with their consent, as much as possible of these endowments; but the Noble Earl himself had not been able to hold out the slightest ground for believing that such would be the case. Then he must make up his mind to prepare for the worst. There might be a season of hardship and difficulty and painful struggle reserved for the Church of England; but, at the same time, while he thought the Rt. Rev. Prelate and his friends might be underrating the danger of rejecting this measure, they were also exaggerating the consequences that would result from its passing.

The Bishop of LONDON said, "My Rt. Rev. Brother treats this subject as though it were simply a question of right, and had talked of a right inherent in the Colonial Legislature to discuss and decide upon matters relating to their own internals affairs: 'But, if they possessed that power already, where the necessity for this bill?' If they did not, he asked their lordships to hesitate before they conferred that power upon them. There could be no doubt that the first step consequent upon the passing of this measure would be the secularization of the reserves; but he denied the justice or the propriety of the Home Government shifting to others the responsibility which belonged to themselves." In speaking against this bill he was not advocating the cause of the clergy alone, but was standing up in defense of hundreds and thousands of our loyal and attached fellow-countrymen, who, when they transplanted their families and found a home in that distant colony of the British empire, would, if this measure passed, be left without that which was the birthright of every Englishman—the consolations, the ministrations, the sacraments, the preaching of GOD's Word, and the pastoral superintendence of the clergy.

The Duke of ARGYL and the Bishop of OXFORD spoke in support of the Bill. A very spirited controversy then ensued between the latter prelate, the Earl of DERBY, and the Bishop of EXETER, in the course of which the following amusing scene was enacted:

The Bishop of OXFORD stated that he would explain the allusion the noble earl had made. The noble earl must have seen that he (the Bishop of OXFORD) made the allusion with a smile in a playful way, and with no intention to do what was offensive. He could only say that it was far from his intention to offer any offense whatever. At the same time, he must remind the noble earl that to speak of the promoters of this bill as advocating a shuffling and shifting policy was calculated to prove offensive to them, as he believed it had proved to his noble friends near him.

The Earl of DERBY—My lords, I accept at once the explanation which has been offered by the Rt. Rev. prelate; but when he tells me that it is impossible for him to say anything offensive, because he has a smiling face, we will forgive me if I quote in his presence from a well-known author, without intending in the least to apply the words to him—

"A man may smile, and smile, and be a villian."

I am at a loss to conceive to whom what I say can be offensive—

The Earl of CLARENDON (interposing with great energy and excitement of manner)—It is to me. It is to me, I say. I and my noble friends near me were offended by that expression. We are not accustomed to hear such expressions. We are not accustomed even in the language of poetry to hear such a word as "villian" applied to any noble lord in this house.

The Earl of DERBY—I must say, my lords, that I think the interference of the noble earl wholly uncalled for, and especially unbecoming the position he at present holds in her Majesty's Government, for he must have heard me say, before I made use of the expression, that I was making a quotation in which I was quite certain the Rt. Rev. prelate would feel that I was not applying to him the expression which occurred in that quotation, any more than I believed, after his explanation, that he had intended anything personally offensive to me. It will be quite time for the noble earl to vent his indignation when he becomes the subject of personal attack. I can assure him that I have not the slightest intention to make him so; and I do not believe that it is the general feeling of the house at all to join in, I must say, the somewhat singular demonstration of a much-wasted indignation, which I suppose was drawn out by the protracted length of this debate."

The amendment was lost by a ministerial majority of 40.

The Earl of ABERDEEN in moving the second reading of the Jewish Disabilities Bill said, that two years ago, when it was before the House, he gave his vote against the measure. His opinion had since changed, about a year ago, at which time he communicated the circumstance to the Noble Duke behind him (NEWCASTLE) and a Right Hon. friend (Mr. GLADSTONE) in the other House. He made this explanation lest it should be supposed that late Ministerial events had anything to do with his change of sentiments. He regarded the exclusion of the Jews from civil privileges as a remnant of the spirit of persecution which prevailed in former times throughout Christendom.

The Earl of SHAFTESBURY gave the Noble Earl full credit for sincerity in his advocacy of the measure, but he denied that there had been such a distinct call for it from the nation at large, as to justify the introduction of the Bill. He could not understand how the Bill before the House should be called a Bill for the Relief of Jewish Disabilities, for although by one clause they were declared eligible to sit in Parliament, by other clauses they were prohibited from holding a great number of civil offices open to Christians. He contended that the admission of Jews to Parliament would unchristianize the Legislature. He should move "that this Bill be read a second time that day six months."

The Earl of ALBEMARLE, in supporting the Bill, remarked that a similar measure had, a hundred years ago, passed both Houses of Parliament, and had received the Royal Assent, but at that time the clamor against the Jews was so strong, that the Act was subsequently repealed. The Noble Lord submitted that as it had been deemed advisable to dispense with the disabilities affecting other religious denominations, there was no ground for excluding Jews from the enjoyment of civil rights.

The Archbishop of DUBLIN said he did not like the professed object of the Bill. He thought instead of its being a Bill for the relief of the Jews, it was one for the relief of electors. If he were asked was he indifferent to his own Church in supporting a measure of this kind, he hardly knew what answer he could give. He believed that the Roman Catholic and the Jew were equally in error; and, the one being admitted, he saw no reason why the other should be excluded. He disapproved altogether of that patchwork legislation which gave relief to the Quakers and Roman Catholics, but which continued certain disabilities against the Jews.

The Bishop of SALISBURY opposed the Bill on the ground that it was a direct attack upon the Christian character of the Legislature, because the religious faith of a country was represented by its corporate institutions. Although Dissenters and others had been admitted to Parliament, that was no argument in favor of the Jew, for those to whom he referred professed Christianity, the truth of which the Jew denied.

The Bishop of ST. DAVIDS agreed with the Most Rev. Prelate, the Archbishop of DUBLIN, that the Bill should be called a Bill for enabling constituencies to exercise their electoral rights. He submitted that the term "unchristianize the Legislature" had no definite meaning, though it served the purpose of getting up a cry against the measure. Perceiving no danger to Christianity from the admission of Jews into Parliament, he should agree that the Bill be read a second time.

The Earl of HARROWBY said that no valid reason had been adduced in favor of the admission of Jews into Parliament. They had come into this country to suit their own purposes, and was it for their Lordships to alter the Constitution, in order that Jews, who denied the truth of Christianity, might be enabled to legislate for a Christian people?

The Duke of ARGYLL observed that the Jews had already come to the enjoyment of the legislative function as electors, and but for an accidental circumstance, they would long since have been admitted into Parliament. He felt satisfied that the admission of the Jews could not prejudice Christianity, whilst it was due to the electoral constituencies that they should exercise a free choice of their representatives.

The Earl of WINCHELSEA maintained that Christianity was the foundation of the British Constitution, and as the Jews denied the truth of Christianity they were not qualified to legislate. He appealed to the Rt. Rev. Bench to uphold the truth committed to their charge, and he would warn them that their abandonment of it might hereafter lead to the separation of Church and State.

Lord BROUGHAM could not understand many of the arguments made use of by the opponents of the Bill; neither could he agree with the Noble Earl who appeared to apprehend such dangerous results should the Bill pass into a law. He contended that there was no valid objection upon religious grounds to Jews being permitted to exercise legislative functions, and in a political point of view their right to do so could not be denied.

Lord COLCHESTER contended that there was no analogy between the case of the Quakers and the Jews.

The House then divided as follows: for the amendment 115, against 116. Majority against the Bill 49.

The *Guardian* of April 27th gives the following account of a most unfortunate transaction:

In the course of the past week proceedings have been taken at Birmingham, which have had the effect of placing in a very unusual predicament two dignitaries of the Roman Catholic Church—Dr. ULLATHORNE, the Roman Catholic Bishop of that town, and Dr. MOORE, President of the College at Oscott. Both of these gentlemen have been arrested for debt, and as neither possess the means of liquidation, it is understood they will have to pass through the Insolvent Court. The circumstances out of which this occurrence has arisen are said to be as follows:—A few years since, when Dr. WALSH was Bishop, a Romon Catholic gentleman bequeathed a sum of money to endow a mission; it was left in trust to the Vicar-apostolic of the Midland district, and to the President of Oscott College for the time being; in this manner the two gentlemen named became trustees.

France.—The Empress has been seriously indisposed and rumor says has disappointed the hopes entertained of a successor to the throne.

An opponent to the *Univers* is threatened in the *Presse Religieuse*. The former paper contains a letter from Father IGNATIUS, stating that he is making great progress in the conversion of England to Romanism.

Italy.—The *Armonio*, a Romish paper of Turin, bewails that no less than 8,000 persons of that city have abandoned the faith and fellowship of Popery. Whether they have joined anything better, is not stated.

The *Catholica*, another Romish paper at Geneva, cautions parents that "Protestant propagandism has made inroads into several schools in that city, and sadly compromised the faith of their children." It adds, "A master in one of the schools teaches the pupils that the Roman Catholic religion is but a full development of paganism." Another master tells his scholars that "he is on intimate terms with a Protestant clergyman, and knows well that the charges leveled against the heretics are pure calumnies." He breaks out into daily invectives against the Pope.

GLEANINGS FROM FOREIGN EXCHANGES.

MEMORIAL TO THE LATE DUKE OF WELLINGTON.—Upwards of £80,000 have been subscribed towards a memorial to the late Duke of WELLINGTON. The amount will be applied to the erection of a national monument in the shape of a school for the gratuitous education of orphan children of officers in the army. It is said Prince ALBERT will lay the first stone, and that Her Majesty will be present at the interesting ceremonial.

THE PAPAL AGGRESSION IN HOLLAND.—It appears that there was no foundation for the alleged consent of the Dutch Government to the establishment of the Papal hierarchy in Holland. Explanations have been given by the Government in the Dutch Chamber, when it was announced that an energetic remonstrance had been addressed to the Pope, and that the Dutch Ambassador at Rome had been recalled.

ANOTHER MIRACLE.—The *Official Journal of the Two Sicilies* announces that at Bari one of the thorns belonging to the crown with which our SAVIOUR was tortured, let fall some drops of blood on Good Friday last, in the presence of a numerous concourse of people. A similar miracle is stated to have taken place at Andria on the same day with another thorn of the Crown. It is added that it is not the first time this miracle has occurred, but that it has been several times observed, the last time in 1842.

NEW POPISH CATHEDRAL IN LONDON.—The proposed new Popish Cathedral at the north end of Hatton Garden, is to be built on the model of the Basilica on a scale of great magnificence. No charge is to be made for admission, and sermons are to be preached and rites administered in it in ten languages. The schools, which are also to be entirely free, will be erected with the aid of a grant from the Committee of Council of Education.

THE STRENGTH OF SCHISM.—It appears from the dissenting organs that a split has taken place in "the church worshipping in Argyll chapel, Bath, which for sixty-three years past has been favored with the pastoral care of the Rev. WILLIAM JAY," that veteran of Congregationalist preachers having retired some time ago, on the ground of old age, and the congregation being unable to agree on the choice of a successor. A large portion, nearly one-half, of the original congregation having separated themselves on being outvoted, the *British Banner* expresses its gratification at the result, assigning as his reason that "only two or three instances of evangelical colonization have occurred in these lands, while difference of judgment, mixed more or less, as it may be, with feelings at variance with perfect love, has led to the happiest results, and reared a multitude of our best edifices."

THE "CATHOLIC POOR SCHOOL COMMITTEE."—The late Secretary of the "Catholic Poor School Committee," Mr. SCOTT N. STOKES, having been appointed one of Her Majesty's Inspectors of Schools, the Hon. CHARLES LANGDALE, the indefatigable promoter of the Poor School Committee from the beginning, has undertaken the duties of Honorary Secretary without a salary.

THE POPE'S ENCYCLIC.—The Pope has addressed an Encyclic to the Bishops of France, exhorting them to unity, discouraging the expression of Gallican doctrines, and recommending the expurgation of Pagan authors, and the introduction of patristic writers in the education of youth. To the controversy respecting the *Univers* the Encyclic thus alludes: "While endeavoring to keep from the faithful committed to your charge the mortal poison of bad books and bad journals, be pleased, we earnestly demand of you, to extend all your benevolence and all your favor to the men who, animated by the Catholic spirit and versed in letters and sciences, devote their time to writing and publishing books and journals to cause the Catholic doctrine to be spread and defended, the rites worthy of all the veneration of this Holy See and its acts to have all their force, opinions and sentiments contrary to the Holy See and its authority to disappear, the obscurity of errors to be dispelled, and intelligences to be inundated with the soft light of truth. Your charity and episcopal solicitude should then excite the ardor of those Catholic writers who are animated with a good spirit, in order that they may continue to defend the cause of Catholic truth with attention and with knowledge; and if in their writings it should happen to them to fail in any respect, you should warn them with paternal words and with prudence."

CLERICAL CHANGES.

The Rev. JOHN S. DAVENPORT, having removed from Oswego to Syracuse, Onondaga county, N. Y., requests his letters and papers to be addressed accordingly.

MARRIED,

At St. Clement's church, May 17th, by the Rev. EDWARD BABCOCK, THOMAS P. CUMMINGS to JULIA A., daughter of the late Rev. L. P. BAYARD, D.D.

In the city of Williamsburgh, on Tuesday evening the 10th inst., by the Rev. B. F. Taylor, Mr. WILLIAM THOMAS to Miss SUSAN SPENCER.

On the 10th inst., in St. Paul's church, Oakhill county, N. Y., by the Rev. L. A. BARROWS, Mr. AARON ROGGEN to Miss EMILY J. CHERRITREE. At the same time and place, and by the same, Mr. ROBERT D. HOWE to Miss MARY ROGGEN, all of the above named place.

DIED,

In this city, on Saturday morning the 14th inst., Miss ELIZABETH CAROLINE ONDERDONK, only daughter of the Rt. Rev. BENJAMIN T. ONDERDONK, D.D.

Also, on Sunday evening the 15th inst., Mrs. ANNE SALTONSTALL, wife of the Rev. WILLIAM WALTON, D.D., and eldest daughter of the Rev. SAMUEL SEABURY, D.D.

At Brooklyn, L. I., on the 5th inst., HARRIET FLAVIA PHELPS, wife of CHARLES P. BURDETT, aged 26 years.

Her remains were taken to Hartford, Conn., for interment.

May 4th, JAMES GRANT WICKHAM, aged 6 years; and on the 11th, CAROLINE HENRIETTA, aged 11 years; children of HENRY and ELIZA MELVILLE.

On Monday, May 9th, at Walton, Delaware county, N. Y., after a short illness, ANNAH L., wife of GEORGE THOMAS, aged 30 years. The deceased had resided in Walton but a little more than a year, having removed to this place from the West. Gentle in her manners, given to hospitality, with a heart full of sympathy for others, she soon won the love of all, and especially endeared herself to the congregation of Christ church, of which she was a consistent member. A passing visitant among us, we trust her bright example of piety, zeal, and humble usefulness, may continue to be felt. We might speak of the last earthly moments of one who, in death as in life bore the most unqualified testimony to the power and grace of the Gospel; but we forbear. It is for us to recollect that the hour is now upon the wing, which shall number us with the dead, and it is for us to seek, through the blood of JESUS, that peace which was here so beautifully exemplified, and an admission to those realms of unfading glory, of which we cannot doubt, our departed friend shall, through eternity, be an inhabitant.

J. C. B.

NOTICES.

Maryland Convention.—The Sixty-fourth Annual Convention of the Protestant Episcopal Church in Maryland will be held in St. Paul's church, Baltimore, on Wednesday, 25 inst., at 9 o'clock A. M.

H. COLBURN, Secretary.

The Consecration of St. Mary's church, Castleton, Staten Island, is appointed for Thursday, May 26, at 11 o'clock A. M. The Clergy are respectfully invited to attend, at the school room, adjoining the church ground, at 10½ o'clock A. M.

Steamer leaves Pier No. 1, North River, for north side of Staten Island at 9 o'clock A. M., landing at Sailors' Snug Harbor Wharf.

Committee of Arrangements: S. P. Parker, Nathan Barrett, R. K. Delafield.

The Rev. G. N. Sleight has resigned the charge of St. John's church, Johnstown, and become associated with Wm. B. Stoughton, as one of the Principals of the Church School, 48 Seventh avenue, New York. His duties in the above Institution will commence in the fall.

Protestant Episcopal Church of the Messiah (seats free).—On Sunday evening, May 22d (God willing), Rev. G. Thurston Bedell, rector of the church of the Ascension, will preach the quarterly sermon in the church of the Messiah, Wooster street, third door south of Prince street. Service to commence at 8¼ o'clock.

A meeting of the Clergy of Fairfield county, Conn., will be held in the Parish of St. Paul's, Norwalk, on Tuesday and Wednesday the 24th and 25th insts.

The first service will be held on Tuesday at 3 P. M.

W. WHITE BRONSON, Secretary.

Seamen's Mission.—The sermon recently delivered by the Rev. E. Neville, D.D., in St. George's church, at the Anniversary of the Protestant Episcopal Church Missionary Society for Seamen, will be repeated (by invitation) at the church of the Holy Trinity, in Brooklyn, on Sunday evening next. Services to commence at 7½ o'clock.

A collection will be made.

Christ P. E. Church, the Rev. C. H. HALSEY, rector.—The congregation of Christ church, will worship in the large chapel of the University, Washington Square, on Sunday the 17th inst., and on Sundays following; during the erection of their church edifice on 18th street, west of 5th avenue.

Service at 10½ A. M. and 4 P. M., until further notice.

April 13, 1853–tf

ACKNOWLEDGMENTS.

Domestic Missions.—The Treasurer acknowledges the receipt of the following sums, since his last report:

St. James, Poquetanock, Ct., $4; Christ, Pottstown, Pa., $18; St. Gabriels, Mulattin, Pa., $7; St. Johns, Plymouth, N. H., Good Friday coll., for the Jews, $13 37; Trinity, Portsmouth, Va., $18 50; Christ, Mobile, Ala., $122 20; St. Peters, Plymouth, Ct., half, $18 58; Trinity, Ulster, N. Y., half, $10; Chester-pa., Chestertown, Md., $26 46, for the Jews, $5 20; Wyoming, Ill., $4 35; part of a young attorney's first fee, $2 50; Emmanuel, Weston, Ct., for the Jews, $2 25; a clergyman's wife, Ark., $1; Josephine Gholsen, $1; Trinity, Newark, N. J., $21 43; St. Philips, Charleston, S. C., Good Friday coll., for the Jews, $26 84; member of Christ ch., Savannah, Ga., for Key West, $10; Christ, Church Hill, Miss., addl., $5; St. Marks, New Milford, Pa., $3 96; Christ, Vicksburgh, Miss., $16 50; Mrs. J. L. Lobdell, half, $10; St. Lukes, Phila., $2 50; ch. of the Holy Innocents, West Point, N. Y., a member, $50; Miss. Asso. ch. of the Epiphany, N. Y., $10. Total $410 64.

THOMAS N. STANFORD, Treasurer,
New York, May 17, 1853. 137 Broadway.

☞ The office of the Domestic Committee is at 49 Chambers street, front room, up stairs.

New York Bible and Common Prayer Book Society.—The Treasurer acknowledges the receipt of the following sums since his last report:

Josiah Purdy, to constitute himself a life member, $25; Henry E. Pierpoint, to constitute Henry Augustus DuBois a life member, $25; Wm. P. Lee, sub., $2.

Whitsunday Collections: Christ, Coopers Town, Rev. S. H. Batton, $5; St. Johns, Brooklyn, Rev. Thos. T. Guion, $37 89; St. Pauls, South Brooklyn, Rev. J. P. Labagh, $11; St. Clements, N. Y., Rev. T. A. Eaton, $56 50; St. Georges, Astoria, Rev. T. R. Chipman, $34; House of Prayer, Newark, Rev. S. Southard, $20 50; ch. of the Holy Communion, Rev. Wm. A. Muhlenburg, D.D., $90; ch. of St. Barnabas, Rev. Joshua Weaver, $7 60; St. Johns, Cold Spring Harbor, Rev. E. H. Edwards, $5; Trinity, Granville, Rev. W. H. Williams, $5 50; Trinity, Rensselaerville, Rev. Robt. Washbon, $2; St. James, Goshen, Rev. John T. Cushing, $9 30; Christ, Poughkeepsie, Rev. Saml. Buel, $50 83; Grace, Brooklyn Heights, Rev. Dr. Vinton, $67 88. Total $454 50.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treasurer and Agent,
May 18, 1853. 20 John street.

Protestant Episcopal Tract Society.—The Treasurer acknowledges the receipt of the following sums since his last report:

Rev. Reuben Sherwood, D.D., sub., $1; Wm. P. Lee, sub., $2; Trinity ch., Granville, N. Y., Rev. W. H. Williams, $5 50—$8 50.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treasurer and Agent,
May 18, 1853. 20 John street.

Advertisements.

CHURCH DAMASK and CARPETING. DOREMUS & NIXON intend always to have on sale a choice assortment of
DAMASK AND MOREEN for Cushions;
Mohair Plush and Silk Velvet for Pulpit Cushions;
Carpeting of every description;
Cocoa Matting and Mats for Porch and Vestibule;
Communion Damask and Napkins;
Tufts, Gimps, and Trimmings of every kind;
Also *Curled Hair*.
oct16–1y No. 21 Park Place, and 18 Murray street.

NOW READY, a splendid lithographic portrait of the Rev. JOSEPH H. PRICE, D.D., rector of St. Stephen's church. As there has been only a limited number struck off, persons wishing a copy must apply immediately to either of the following places: 121 Fulton street, 76 Bowery, *Churchman* Office, or at the Episcopal Sunday School Union.
May21–3t$

CATALOGUE OF RARE AND VALUABLE THEOLOGICAL BOOKS, NO. 3, for sale by STANFORD & SWORDS.
Sermons, by Samuel Clarke, D.D., 10 vols. London, 1730. $10.
A Paraphrase on the Four Evangelists, by Samuel Clarke, D.D., 2 vols. London, 1736. $2.
An Exposition of the Church Catechism, by Samuel Clarke, D.D. London, 1729, very rare. $1.
An Enquiry into the Cause and Origin of Moral Evil, by John Clarke. London, 1721. $1,25.
Another copy, 2 vols. London, 1720. $2.
Dissertation on Miracles, by Geo. Campbell. Edinburgh, 1762. 75c.
Discourses of the Hon. and Rev. Wm. Bromley Cadogan, A.M. London, 1798. $1,75.
Coetlogon's Sermons. London, 1776. $2.
Sermons, by Ralph Churton, M.A., on the Prophecies respecting the Destruction of Jerusalem. Oxford, 1785 $1,50.
Sermons, by Wm. Clagett, D.D., 2 vols. London, 1694. $2,50.
Nicholas Clagett's Vindication of the Messiah; being a confutation of part of Mr. Whiston's Book, entitled, The Accomplishment of Scripture Prophecies, &c. London, 1710. $1,50.
A translation of De Beausobre and Lenfant's New Version of the Gospel of St. Matthew. London. $1,50.
Illustrations of Baptismal Fonts, with an Introduction by F. A. Paley, M. A., with numerous plates. $4,50.
Butler's Life of Hugo Grotius. London. $1,50.
The Works of Bishop Berkley, 2 vols. London, Tegg. $4
The Correspondence of Isaac Basire, D.D. London. $2,50.
Rev. Thos. Brooke on Baptismal Regeneration. London. $1.
William Blair's Letters to Wilberforce on the Revival of Popery. London. $1.
The Preaching of the Cross, by Rev. Thos. Bissland, M.A. 75c.
Rev. Claudius Buchanan's Christian Researches in Asia, and Sermons, calf. Cambridge. $2,50.
The Miscellaneous Writings of Mr. William Braidwood. Edinburgh. $1,50.
Bower's History of the Popes from the Foundation of the See of Rome to A.D. 1758, 2 vols. $5,50.
The Clergyman's Instructor, a collection of Tracts on the Ministerial Duties. Oxford, University Press. $2,50.
STANFORD & SWORDS, 137 Broadway.

CLERICAL SPENCERS.—These cool and comfortable articles have lately been introduced "by the Subscriber," for the use of the Rev. the Clergy (in place of the cassock) during midsummer. They are made up light and cool, and are worn without a vest.
NELSON JARVIS, Clerical Tailor,
mar 5–tf No. 120 Bleecker street corner Wooster street.

POETRY.

For The Churchman.

A THOUGHT.

BY GEORGE A. CROOKE, A. M.

The humblest way-side flower
Will lift its head on high,
And gradually, each hour,
Rise closer to the sky.

So may I live each day
Of life that's to me given
That, like the flower, I may
Be nearer unto heaven.

A PETITION TO TIME.

BY BARRY CORNWALL.

Touch us gently, Time!
Let us glide adown thy stream
Gently,—as we sometimes glide
Through a quiet dream!
Humble voyagers are we,
Husband, wife, and children three—
(One is lost,—an angel, fled
To the azure overhead!)

Touch us gently, Time!
We've not proud nor soaring wings:
Our ambition, our content,
Lies in simple things.
Humble voyagers are we,
O'er Life's dim, unsounded sea,
Seeking only some calm clime;—
Touch us GENTLY, gentle Time!

SELECTIONS.

"EVANGELICALS" IN THE OLDEN TIMES.—They have impropriated unto themselves the names of zealous, sincere, and reformed; as if all others were cold minglers of holy things and profane, and friends of abuses. Yea, be a man endued with great virtues, and fruitful in good works; yet, if he concur not with them, they term him, in derogation, a civil and moral man, and compare him to SOCRATES, or some heathen philosopher: whereas the wisdom of the Scriptures teacheth us otherwise; namely, to judge and denominate men religious according to their works of the second table; because they of the first are often counterfeit, and practiced in hypocrisy. So St. JOHN saith, that "a man doth vainly boast of loving GOD, whom he never saw, if he love not his brother whom he hath seen." And St. JAMES saith,—"This is true religion, to visit the fatherless and the widow." So as that which is with them but philosophical and moral, is, in the Apostle's phrase, true religion and Christianity. As in affection they challenge the said virtues of zeal and the rest; so in knowledge they attribute unto themselves light and perfection. They say, the Church of England in King EDWARD's time, and in the beginning of her Majesty's reign, was but in the cradle; and the bishops in those times did somewhat grope for daybreak, but that maturity and fulness of light proceedeth from themselves. And, as they censure virtuous men by the names of civil and moral, so do they censure men truly and godly wise, who see into the vanity of their affections, by the name of politics; saying that their wisdom is but carnal and savoring of man's brain. So, likewise, if a preacher preach with care and meditation, ordering the matter he handleth distinctly for memory, deducting and drawing it down for direction, and authorizing it with strong proofs and warrants, they censure it as a form of speaking not becoming the simplicity of the Gospel, and refer it to the reprehension of St. PAUL, speaking of the "enticing speech of man's wisdom."

But most of all is to be suspected their manner of handling the Scriptures: for whilst they seek express Scripture for everything; and that they have in a manner deprived themselves and the Church of a special help and support, by embasing the authority of the fathers; they resort to naked examples, conceited inferences and forced allusions, such as do mine into all certainty of religion.

Another extremity is the excessive magnifying of that which, though it be a principal and most holy institution, yet hath its limits, as all things else have. We see wheresoever, in a manner, they find in the Scriptures the word spoken of, they expound it of preaching; they have made it, in a manner, of the essence of the sacrament of the LORD's Supper, to have a sermon precedent; they have, in a sort, annihilated the use of the liturgies and forms of divine service, although the house of GOD be denominated of the principal "a house of prayer," and not a house of preaching.

All which errors and misproceedings they do fortify and intrench by an addicted respect to their own opinions, and an impatience to hear contradiction or argument; yea, I know of some of them that would think it a tempting of GOD, to hear or read what may be said against them.—*Lord Bacon.*

AN OLD EVANGELICAL CONCEIT.—This manner of apprehension doth in some degree possess many in our times. They think it the true touchstone to try what is good and evil, by measuring what is more or less opposite to the institutions of the Church of Rome, be it ceremony, be it policy, or government; yea, be it other institutions of greater weight, that is ever most perfect which is removed most degrees from that Church; and that is ever polluted and blemished, which participateth in any appearance with it. This is a subtle and dangerous conceit for men to entertain; apt to delude themselves, more apt to delude the people, and most apt of all to calumniate their adversaries. It is very meet that men beware how they be abused by this opinion; and that they know, that it is a consideration of much greater wisdom and sobriety to be well advised, whether in general demolition of the institutions of the Church of Rome there were not, as men's actions are imperfect, some good purged with the bad, rather than to purge the Church, as they pretend, every day anew; which is the way to make a wound in the bowels, as is already begun.—*Lord Bacon.*

ANCIENT FRUITS OF "VITAL PIETY."—When the minds of men are once erroneously persuaded that it is the will of GOD to have those things done which they fancy, their opinions are as thorns in their sides, never suffering them to take rest till they have brought their speculations into practice. The lets and impediments of which practice their restless desire and study to remove leadeth them every day forth by the hand into other more dangerous opinions, sometimes quite and clean contrary to their first pretended meanings: so as what will grow out of such errors as go masked under the cloak of Divine authority, impossible it is that ever the wit of man should imagine, till time have brought forth the fruits of them. These men, in whose mouths at the first sounded nothing but only mortification of the flesh, were come at the length to think they might lawfully have their six or seven wives a-piece; they which at the first thought judgment and justice itself to be merciless cruelty, accounted at the length their own hands sanctified with being imbrued in Christian blood; they who at the first were wont to beat down all dominion, had at the length both consuls and kings of their own erection amongst themselves; finally, they which could not brook at the first that any man should seek, no not by law, the recovery of goods injuriously taken or withheld from him, were grown at the last to think they could not offer unto GOD a more acceptable sacrifice, than by turning their adversaries clean out of house and home, and by enriching themselves with all kind of spoil and pillage; which thing being laid to their charge, they had in a readiness their answer that now the time was come when, according to our SAVIOUR's promise, "the meek ones must inherit the earth;" and that their title hereunto was the same which the righteous Israelites had unto the goods of the wicked Egyptians.—*Hooker.*

OTHER FRUITS OF THE SAME.—When they and their Bibles were alone together, what strange fantastical opinion soever at any time entered into their heads, their use was to think the SPIRIT taught it them. Their phrensies concerning our SAVIOUR's incarnation, the state of souls departed, and such-like, are things needless to be rehearsed. And forasmuch as they were of the same suite with those of whom the Apostle speaketh, saying,—"They are still learning, but never attain to the knowledge of the truth," it was no marvel to see them every day broach some new thing, not heard of before. Which restless levity they did interpret to be their growing to spiritual perfection, and a proceeding from faith to faith. The differences amongst them grew by this mean in a manner infinite, so that scarcely was there found any one of them, the forge of whose brain was not possessed with some special mystery. Whereupon, although their mutual contentions were most fiercely prosecuted amongst themselves, yet when they come to defend the cause common to them all against the adversaries of their faction, they had ways to lick one another whole; the sounder in his own persuasion excusing *the dear brethren,* which were not so far enlightened, and professing a charitable hope of the mercy of GOD toward them, notwithstanding their swerving from Him in some things. Their own ministers they highly magnified as men whose vocation was from GOD; the rest their manner was to term disdainfully Scribes and Pharisees, to account their calling a human creature, and to detain the people as much as might be from hearing them.—*Hooker.*

PUTTING OPINION ABOVE LAW.—It is a strange pertness and boldness of spirit, so to trust every fancy of my own, as to put the greatest interest upon it; so to be in love with every opinion and trifling conceit, as to value it beyond the peace of the Church, and the wiser customs of the world, or the laws and practices of a wise and well-ordered community of men.—*Bishop Taylor.*

AGAINST KNOWING TOO MUCH.—Let such men think charitably of others, and that all are not fools or madmen, who are not of the same opinion with themselves or their own little party. Let him think himself as fallible and subject to mistakes as other men are. But let him by no means think that every opinion of his is an inspiration of GOD; for that is the pride and madness of pretended religion. From thence it will naturally follow, that he ought to think his opinion to be uncertain, and that he ought not to behave himself like the man that is too confident. Every man who by his opinion is engaged against authority, should do well to study his doubtful opinion less, and humility and obedience more. But you say, that this concerns not me, for my disagreeing is not in a doubtful matter, but I am sure I am in the right; there are no *ifs* and *ands* in my case. Well, it may be so: but were it not better that you did doubt? "A wise man feareth," saith SOLOMON, "and departeth from evil; but a fool rageth and is confident:" and the difference between a learned man and a novice is this, that the young fellow crieth out, "I am sure it is so;" the better-learned answers, "Possibly it may be, and peradventure it is so, but I pray inquire."—*Bishop Taylor.*

SUPERSANCTIFIED CONSCIENCES.—There are amongst us such tender stomachs that cannot endure milk, but can very well digest iron; consciences so tender, that a ceremony is greatly offensive, but rebellion is not; a surplice drives them away as a bird affrighted with a man of clouts, but their consciences can suffer them to despise government, and speak evil of dignities, and curse all that are not of their opinion, and disturb the peace of kingdoms, and commit sacrilege, and account schism the character of saints.—*Bishop Taylor.*

THE SACRAMENTS MEANS OF GRACE.—Seeing therefore that grace is a consequent of sacraments, a thing which accompanieth them as their end, a benefit which he that hath receiveth from GOD Himself, the Author of sacraments, and not from any other natural or supernatural quality in them; it may be hereby both understood that sacraments are necessary, and that the manner of their necessity to life supernatural is not in all respects as food unto natural life; because they contain *in themselves* no vital force or efficacy; they are not physical but *moral instruments* of salvation; duties of service and worship, which unless we perform as the Author of grace requireth, they are unprofitable. For all receive not the grace of GOD, which receive the sacraments of His grace. Neither is it *ordinarily* His will to bestow the grace of sacraments on any, but by the sacraments; which grace also they that receive by sacraments or with sacraments, receive it from Him and not from them.

This is therefore the necessity of sacraments: that saving grace which CHRIST originally is or hath for the general good of His whole Church, by sacraments He severally deriveth into every member thereof. Sacraments serve as the instruments of GOD to that end or purpose; moral instruments, the use whereof is in our hands, the effect in His: for the use we have His express commandment, for the effect His conditional promise: so that without our obedience to the one, there is of the other no apparent assurance; as, contrariwise, where the signs and sacraments of His grace are not either through contempt unreceived, or received with contempt, we are not to doubt but they really give what they promise, and are what they signify? For we take not baptism nor the eucharist for bare *resemblances* or memorials of things absent, neither for *naked signs* and testimonies assuring us of grace received before, but, as they are indeed and in verity, for means effectual whereby GOD, when we take the sacraments, delivereth into our hands that grace available unto eternal life, which grace the sacraments represent or signify.—*Hooker.*

FOR THE YOUNG.

THE FALSE SIGNALS OF RHOSILLY.—1721.

It was in the time of the Equinoctial gales; and all Sunday, from S. Gowan's Head to Barry Island, along the coast of South Wales, there was fierce battle between the everlasting rocks and the great sea. In many a little mountain church, gray and desolate, scarcely two or three assembled to keep the feast. The bell in many a pleasant valley rang out almost unheeded. In the seaport towns, men went cautiously along the middle of the street, to avoid the falling tiles and the pouring eaves; in many an upland farm they crowded round the fire, and as the rain drove fiercer against the lattice, and the wind grappled and growled like an evil beast on the roof, they spoke of the great storm nine years before, and said that there had been nothing like it since. Cloud after cloud poured out its fury on the mountain; Plinlimmon, and Capellante, and the Brecon Beacons, and the Black Mountains, stood out like champions, wreathed in vapor, and contending with the elements; each puny hill-stream swelled into a dangerous torrent. And, as night closed in over the earth, the roar of winds and waters grew fiercer and wilder.

Nowhere had the storm been more terrible than round the Worm's Head, the south-western point of Glamorganshire. But yet—sorrow and shame that it should have been so—it was a welcome day to many a fisherman in the village of Rhosilly, which stands just above the cape. *Wrecking* then prevailed in South Wales to a fearful extent. I have heard many and many a story, when I have been talking with some gray-headed old boatman or farmer, of the snares that were laid for the unfortunate vessels that sailed in those seas. Often, on stormy nights, a horse, carrying on its back a bright lantern, was driven slowly backwards and forwards upon the high ground, that the captain at sea might think it a ship tacking, and be lured to his destruction. And that rock-bound coast could tell many a tale of violence, ay, and of murder, which shall never be known till the sea gives up her dead: how the wrecked passenger, who had escaped as by miracle, and who thought that now the bitterness of death was past, was murdered on the very shore, lest he should claim any of his property; how men, in the agony of struggling with the waves, were left to perish, when a rope or a coop might have saved them; or, beckoned to land, were certain to be dashed in pieces on the hard and pointed rocks. These things were done shamelessly and openly. The trade of the wrecker was looked on in the same light as any other trade; and as our laboring men here might pray for a good bark-harvest, or a sunny hay-tide, or a dry August, so there the fishermen were not afraid to ask GOD for a dark night, a wind on shore, and a rich ship.

You know what a grievous time for the Church of England was the beginning of last century; how worldly were her priests and bishops; how her laity sought every man their own, not the things which are CHRIST's; how cold and formal were her services; how much she had the appearance of a withered branch, no longer receiving life from the True Vine, and now ready for the fire. And in the more distant parts of the country, parishes were left almost wholly without care; sometimes the Church was only opened for service every third or fourth Sunday. I have read of three brothers, priests, who had fifteen parishes between them. I have read of another—and O! how fearful an account he will have to render at that day!—who boasted, after some thirty years' holding a living, that he had never visited a single sick person in his parish. When we think of these things, and then look round us now, we may well say, notwithstanding all the evil that still remains, "The LORD hath done great things for us already, whereof we rejoice."

Well: the village of Rhosilly, which I just now mentioned, was better off than many. Its priest was resident in it, and a kind-hearted man to the poor. I fear, indeed, that he had only one service on the Sunday (for no one there thought of having more); I fear that, in his mean, dirty Church, everything was done in the most slovenly manner; I fear that, in hunting season, we should have seen Mr. LLOYD (for that was his name) in his red coat, and as bold a rider as any gentleman in Gower; while his sermons were much such as a heathen philosopher would have preached. But one thing was to his great honor; by every means in his power, whether as a priest or a magistrate,—for he was, according to that evil system, a magistrate also,—he did what he could against the infamous custom of wrecking; and this at some risk to himself, for the wreckers were not people who would easily bear to be interfered with. He would often preach against it; if ever he heard of a wreck, he would ride down to the sea-shore, and give what help he could; and on this account he had brought a great deal of ill-will upon himself.

On that Sunday evening, a party of five or six fishermen were seated round the fire in the tap-room of Rhosilly Inn. The gusts came wilder and more frequent; the trees round the cottage dashed their bare arms against each other; and between each squall and deep voice of the sea, half a mile off, groaned perpetually.

"I call this a rough night, *I* do," observed the landlord, taking his pipe from his mouth.

"Ay, NED, something like one. If we make nothing out of it, it's too bad," replied BILL WILLIAMS, one of the boldest wreckers on the coast.

"I looked out my tools this morning," said the other: "we'll show a light by-and-by."

"Ay, ay, that's the way to do business. Do you remember the night when the *Russell* got on Eynon Head?"

"That *was* a clever trick of yours, BILL; you did it so natural-like. I'll be bound that poor fellow of a captain thought himself as safe, with a vessel leading him to leeward, as if he had been in dock. KATE! a glass of half-and-half."

Now I must tell you who KATE was. She was, if you had looked at her, an awkward, untidy girl, of about fourteen; very plain, very ignorant, but sturdy and healthy, and the drudge of the public house. She was a parish orphan, and so had been sent to the Goat when quite young. There her master and mistress were tolerably kind to her, though she had plenty of hard words and blows if she happened to find them out of temper. And ignorant indeed she was; she could say the Creed and the LORD's Prayer, and that was as much as she could do. Very seldom was she let go to church, and then she might have gone anywhere else for aught that any one would have cared; but she acted up to the knowledge she had, and that is the one great thing. An active parish priest would soon have had his eye on her; Mr. LLOYD only knew her name.

She had several times been employed to carry a lantern on the Worm's Head, because it spared trouble, and she could do it as well as any one. More than once in the dead of the night she had walked backwards and forwards for two or three hours on the edge of the cliff, thus trying to lure some ship to its destruction, without a thought that she was thus guilty of murder. No one around her saw harm in the practice; and it never entered her mind that there could be. But now this was altered; she had once heard Mr. LLOYD preach a sermon against wrecking, of which she understood very little, but still enough to touch her conscience; and she had once heard him speak to her master against it, when she understood him much better. The landlord swore in a fury that "the meddling parson should never darken his doors again." KATE, ignorant as she was, resolved that, let it cost her what it might, she would never again give her help in the matter.

Yes! the grace of GOD, acting most mightily where it might least have been expected to act, in weakness was made strong, in ignorance was made wise, and put to shame those who have known their LORD's will, and did it not.

In the meantime, the party at the inn were continuing their stories of wrecks and spoil. Just as it was getting dark, the door opened suddenly, and a man, dripping with wet, rushed in.

"There's a ship in the offing!" he cried. "It's too hazy to make her well out; but I think we may have her."

"That's well! that's well!" shouted more than one voice.

"Take a glass of grog, JACK," said the landlord, "while I look to my lights." He unlocked a cupboard in the corner of the room, and produced therefrom a kind of dark lantern, furnished with a very strong reflector; brought it to the table, poured in the oil, trimmed the wick, lit it, to see that all was right, and then blew it out.

"KATE!" he said, "on with your hat."

"No," said the last comer, "it's no night for a girl to be out in; one of us had better take it. Why, man, the wind is well-nigh enough to sweep her away from the Head."

"But I tell you she shall go!" cried the landlord, with an oath. "I'll break every bone of her if she don't. Why, we shall want all hands by-and-by, if she goes on shore."

KATE in the meanwhile tied on a kind of rough cape, and a Welshwoman's hat, and stood ready to take the lantern.

"Now, you know what to do," said her master. "Go out to the end of the point before you show a light, and then come slowly along the edge of the cliff, moving it up and down a little, you understand, as you go."

"How long am I to stay?" she asked.

"I'll fire a gun when you may come back," answered the landlord. "If the tide should be up before then, you had better go into the hut."

Such an errand, on such a night, might have frightened many a man; but KATE was used to such employment. She took the lantern and set forth. Along the rough lane, through the churchyard, past the strong massy cottages where the peat fires were throwing out their pungent smell, over the exposed down on which gale after gale was hurling itself, and so down to the sea-shore; for the Worm's Head is, at high tide, an island; but at low water, to be reached by a narrow causeway of sand.

I can scarcely imagine a more fearful place, on a stormy night, than that Head. On the one side, a sheer, black precipice into the sea; on the other, a steep down, stretching to a rocky shore. Along this down, then, KATE was now finding her way; the whole ground seemed to shake with the awful fury of the waves; and every now and then, as some higher billow shattered itself against the wall of rock, the spray was flung up far above the ridge of the cliff, and fell in showers over the down. Now upon the smooth turf, now perilously stepping from rock to rock, almost deafened by the roar of wind, rain, and sea, and breathless and blinded by the driving squall, the poor girl sat down for a minute, where the ground was more sheltered, by the BLOW HOLE.

And what is the Blow Hole? you will ask.

In the midst of the down is a small basin of rock, at the bottom whereof is a slit, perhaps six inches in length and two in breadth. This slit communicates with a vast cavern that runs in from the precipice. The sea, as it rolls into this cave, drives the air out through the Blow Hole, with a sound of which no words of mine can give you any idea. You may lie on the soft turf with your ears at the slit: for a moment all will be silence. Then, as from some untold depth, there is a low moaning sound; it grows hoarser, louder, fiercer: it rumbles, it thunders, till the whole abyss bellows with a roar far surpassing any cannon in intensity, and sometimes to be heard eight miles off. On a sudden it ceases; and then follows a sob. O! such a sob! of such unsurpassed and unspeakable agony! It is, in real truth, simply the re-enterance of the air as the sea retires; but it rings in my ear even now, while I am telling you of it, like one of those expressions of fearful anguish that never can be forgotten. Thus the changes follow each other: the momentary silence, the loud roar, and the sob; thus it has been as long as the traditions of man can go back; and thus probably it will be till the end of all things. Till the reason of this sound was known, the country people looked on the Blow Hole as the mouth of hell; and I must confess that as I was sitting by it, I seemed to realize to myself, more than I had ever done before, that fearful verse which tells of the wailing and gnashing of teeth of them that are shut out from the Marriage Supper of the Lamb.

By the Blow Hole, then, poor KATE sat down, and bitterly in that wild night did she cry. She was resolved not to show the lantern as she had been told; but she knew what awaited her if her disobedience should be found out,—the blows she would have to endure, the threats, the ill-usage of all kinds. Is it not wonderful to think that in her, poor ignorant child as she was, GOD's grace was then bringing forth the same holy fruit as in the great Apostle St. PAUL, when he said, "None of these things move me, neither count I my life dear unto myself, so that I may finish my course with joy?" She, indeed, would most likely have known sadly little of what it was that was done for her at her baptism; but it is not by much knowledge that we shall be saved. She listened to the voice of GOD's Spirit then speaking within her; and He, as you will see, rewarded her obedience.

At length she rose and went forward, till she stood as near as she dared to the very point. The cataracts of foam that the sea threw over the ridge, the howl and roar of wind and water, and the gross darkness, prevented her approaching it within fifty yards; so she stood by a pile of wood that was left on the down for the purpose of being kindled, if a beacon should at any time be needed.

Presently, there was a flash of light out at sea, and then the heavy boom of a gun rolled over the waters. At that moment the captain had given himself over for lost: he was driven out of his course; he had seen breakers with the last glimmer of light, and he could, in the crazy state of his vessel, do little but run before the wind. One lighthouse, one beacon, would have been all in all to him.

KATE could not tell this; but she had sense enough to know that a beacon on that point must be of the greatest benefit to any ship out of her course, and ignorant of her reckoning.

"They may kill me if they like," she said, "but I will do it."

Hastily stripping off the covering of furze with which the beacon was kept dry, she opened the lantern carefully, lest some gust should put out the flame; and, thrusting in a wisp, set the pile alight. At first it seemed doubtful whether it would burn; but by degrees the fire glowed in the inside,—the smoke poured out, one tongue of flame shot up after another, and the whole was in a blaze. Marvelously grand was the ochre-like glare that fell on the bleak down, and on the pillars of foam that dashed up above its ridge. The curlew sailed screaming by it; the sheltered sea to leeward glowed like molten iron; the wind tossed and twisted the blaze into a spire of smoke and flame; and the low, rushing clouds overhead reflected the glow.

But none of these things did KATE notice. She knew that the wreckers would be watching, and would see what was done; and then,—what might she not expect from their revenge?

Still, however, she tended the fire; and in an hour it began to burn low. She knew not that in that hour the fate of the vessel was decided; and that now, instead of running on shore, it was bounding up the channel towards Cardiff. And they that were saved never knew to whom they owed their lives, and that she won their safety for them at the price of her own.

Yes; at the price of her own. Furious at what they then thought the carelessness of their messenger, the landlord and two or three of the wreckers hastened to the Head, and forcing their way with some difficulty over the causeway of sand, over which the tide was then pouring in, they hurried to the point.

What followed was then not known. The men returned, and said that KATE must have fallen over the cliff, for that nowhere could she be found.

Some days after, her body was washed on shore. It was buried at once; and though people did talk a little about a black, deep gash on the forehead, it was but a poor servant girl at an inn, and no further inquiry was made.

But many, many years after, an old man was dying of putrid fever in Caermarthen jail.

"There's something on his mind, sir," said the jailer to the chaplain, as they stood by the heap of straw, which was the bed of many a prisoner in those times; "he's constantly talking about some one he calls KATE." "KATE! KATE!" cried the dying man, catching at the word. "Mercy, my Lord Judge! mercy, for GOD's sake! it was not I! it was BILL WILLIAMS! he hit her with the boat-hook: I only helped to throw her over. Mercy, my Lord Judge! A long day, then, for GOD's sake! a long day!"

This is all that I can tell you of the end of poor KATE's course; for this is all that was ever known. But of one thing I am sure, that the spirit which on that cold night left the poor body to be battered by the rocks and tossed by the sea, was carried by angels into ABRAHAM's bosom. And perhaps that fearful death was the only way by which KATE could attain to a crown, that the temptations of her future life would have snatched from her head. If so, O how unspeakably blessed that terror, that anguish, and that murder!—or may I not even say, that martyrdom?—*J. M. Neale.*

SCRIPTURE AND REASON.

The holy book, like the eighth sphere, does shine
With thousand lights of truth divine;
So numberless the stars, that to the eye
It makes but all one galaxy.
Yet reason must assist too, for in seas
So vast and dangerous as these,
Our course by stars above we cannot know,
Without the compass too below.
Though reason cannot through faith's mysteries see,
It sees that there and such they be;
Though it, like MOSES, by a sad command
Must not come into th' Holy Land,
Yet thither it infallibly does guide,
And from afar 'tis all descried.
—COWLEY.

THAT WHICH IS SECRET CANNOT BE HID.—The Christian's secret intercourse with GOD will make itself manifest to the world. We may not see the husbandman cast the seed into the gound, yet when the crop grows and ripens we know that it was sown. The mere professor, who may be found everywhere but in his secret chamber, may think that with care he shall pass for a good Christian; but he mistakes, for the spirit WILL discover itself, of what sort it is. He who would walk safely and honorably, must walk closely with GOD in secret.—*Cecil.*

MISCELLANEOUS CLIPPINGS.

SUPPRESSIONS IN THE WELLINGTON DESPATCHES.—The papers were originally set into type exactly as they had been written, but their illustrious editor, always considerate for others, struck out all the names and every sentence which might give pain, and to such an extent that matter sufficient for six additional volumes was, it is said, cancelled. The typographical duty was so honorably conducted by Messrs. CLOWES, that neither the head of that vast establishment, nor Mr. MURRAY, who published the book, ever possessed or even saw the proof-sheets. One copy alone exists of the entire work, and it consists of the identical sheets marked by the Duke's revising pen. This indeed is a typographical rarity, which future ROXBURGHES and DIBDINS may sigh to possess, and HUMES and HALLAMS to peruse; and when the present generation is passed, when personal considerations cease to operate, and history can fairly claim its rights, these now sealed volumes will raise their author to even a higher pinnacle, by a more complete display of his genius, and a further revelation of the inadequacy of the means by which ends so great were accomplished. Then, as he remarked himself, "When my papers are read, many statues will have to be taken down."—*Quarterly Review.*

MEN OF THE REVOLUTION.—Gen. GREENE, in his despatches, after the battle of Eutaw, says, "Hundreds of my men were naked as they were born." Judge JOHNSON, in his life of GREENE, says, "Posterity will scarcely believe that the bare loins of many men who carried death into the enemy's ranks, at the Eutaw, were galled by their cartouch boxes, while a fold of a rag or a tuft of moss protected the shoulder from the same injury from the musket." Gen. GREENE says, in his letters to the Secretary of War, "We have three hundred men without arms, and more than one thousand so naked that they can be put on duty only on cases of a desperate nature. Our difficulties are so numerous, and our wants so pressing, that I have not a moment's relief from the most painful anxieties. I have more embarrassments than it is proper to disclose to the world."

When the London *Times* was about to turn its memorable and historical somerset on the Free Trade question, there was a meeting of the proprietors, and the question was discussed as to the reason or apology which it should give thereof. After a flood of discussion, the chief proprietor rose and said, "The *Times* never retracts or explains;" and accordingly the next day it appeared on the other side in politics, without a word of explanation. So goes the story. As COWPER says, "Good policy, but hateful"—and therefore, in the end, bad policy.

REMARKABLE DOG STORY.—The paris correspondent of the New York *Times* tells the follwing dog story:

A circumstance has lately occurred at Lenneville, on the sea-coast, which has impressed the savans of that locality with the idea that disgust of life exists in animals as well as in human beings. A dog threw himself headlong from a precipice overlooking the sea, and fell a mangled corpse at its foot. He was old, half-blind, and deaf; he had lost his teeth and his appetite, and one morning seemed to avoid meeting any of his acquaintances; he stood behind the barn, and from there rushed to the scene of the catastrophe. The owner of the dog intends to address a paper on the subject to the Academy of Science.

THE LESSONS OF HISTORY.—The voice of history says, that in the exact proportion that Christianity has been lived up to, in its letter and spirit, by any man, people or nation—in that exact proportion have purity, love, benevolence, and spirituality prevailed; and in the exact proportion that Christianity has been discarded, have superstition, immorality, vice, wrong, and misery resulted. We challenge all earth and hell to disprove this proposition. It has its home in the universal judgment and conscience of mankind. False prophets have established systems of religion that flourished for awhile, and then sunk to decay, carrying whole nations to their graves. Men have written against Christianity, persecuted it, and cursed it; but it has arisen stronger from every contest, and while communities and nations have been draw aside to dream over some lying and dying wonder, it has passed on, until, now, it is spreading in triumph over the world, for the seeds of life and not death are in it. Its future triumphs, more brilliant than any that have passed, will be celebrated long after the poor "spiritualism" of the present day shall have carried its multitudes of victims through a life of error and frivolous and fruitless research, and until "spiritualism" itself shall have been stretched in silence by the side of the dead hosts of Antichrist—*Springfield Republican.*

ALL THE GOLD IN THE WORLD.—Taking the cube yard of gold at £2,000,000, which it is in round numbers, all the gold in the world at this estimate might, if melted into ingots, be contained in a cellar twenty-four feet square and sixteen feet high. All our boasted wealth already obtained from California and Australia would go into an iron safe nine feet square and nine feet high. So small is the cube of yellow metal that has set populations on the march, and roused the world to wonder.

A SECOND WILLIAM TELL.—About a month ago, as we learn from the *Courier des Etats Unis*, a case was brought before the correctional Police of Spires, a city of Baden, which is without a parallel in the annals of justice. A weaver of Spire, who had been much extolled as a marksman, undertook, by a desperate experiment, to establish his reputation beyond dispute. To this end, he loaded his pistol, and repaired to his garden, accompanied by his son, a lad of twelve years old. He ordered the child to stand at fifteen paces from him with a potato on his head. The boy obeyed without making any resistance; and the father, preserving the utmost coolness, fired his pistol and dislodged the potato, piercing it to the very centre.

The weaver's neighbors, to whom the fact was related, refused to believe it, and would only be convinced by a repetition of the foolhardy exploit. It was now night; but the intrepid marksman insisted upon an immediate repetition. Instead of the potatoe, he placed upon his boy's head a lighted lantern, at which he discharged his pistol with the same success as before. The fame of his extraordinary exploit coming to the ears of the police, they deemed it their duty to arrest their second WILLIAM TELL, and put a check to his wild ambition by the agency of the law. The justice, before whom the case was brought, not sympathizing with the admiration which the affair had excited among the weaver's neighbors, and by a careful investigation of the circumstances, finding that the second time the pistol-ball had slightly grazed the boy's cap, condemned the marksman to eight day's imprisonment.—*Boston Traveler.*

SINGULAR CASE OF MONOMANIA.—Such an one was developed before Judge DEWEY, in the Supreme Judicial Court in this city, on Tuesday. The circumstances are mainly these: in 1850, the selectmen of Dudley filed a petition in the Probate Court for the appointment of a guardian over HARVEY DODGE of that town. The petition set forth, in general terms, that HARVEY DODGE was insane, and incapable of taking care of himself or his property. Judge KINNICUT declined granting the prayer of the petition, upon the ground that the alleged insanity was not of the character recognized in the Revised Statutes, and therefore not within the jurisdiction of his court. Thus the case has remained till the present week. On the presentation of the petition before Judge DEWEY, he directed a jury trial. From the evidence adduced on the hearing, it appeared that up to 1842, Mr. DODGE had been one of the most respectable citizens of Dudley, and was uniformly kind, affectionate, and provident in his family relations. At that period an unfortunate change, induced by religious excitment and speculation, came over him, the singular results of which remain to the present time. Under the influence of his religious monomania, he refuses to provide his family with suitable, or even decent clothing, upon the ground that it is sinful to wear anything but the coarsest and most inferior articles of dress. He will not permit his family to associate with others, nor attend church; while he talks to them incessantly, day and night, urging them to adopt his religious faith, of which neither they nor others can form any intelligent understanding. At times, when his wife has not been disposed to sit down and hear him, he has taken her by force, put her into a chair, and compelled her thus to listen to his exhortations. Since 1848, he has entirely neglected to do anything for the support of his family, and has seemed to be entirely and perpetually absorbed in his religious wanderings. The evidence before the jury proved him not only perfectly sane on all subjects except religion and his family, but an industrious, temperate, and prudent man, and (with the single exceptions named) in all respects a good and valuable citizen. The jury were unable to agree upon a verdict, being equally divided.—*Worcester Transcript.*

THE REV. WM. HENRY REES, A.M., rector of St. Luke's church, Rossville, Staten Island, having had large experience as a teacher, proposes to receive two or three boys into his family as pupils. The terms are $200 per annum, covering all expenses but Music.
For particulars apply to Thos. N. Stanford, Esq., 137 Broadway, N. Y. Refer to Rev. Drs. Higbee, Tyng, and Neville, the Rev. Mr. Bedell; George Westfield, Esq., Mobile; H. J. Seaman, Esq., Staten Island; James Seguin, Esq., Deep Creek, Virginia. May14–3t$

WANTED immediately, a teacher for St. Paul's School for Boys, Newark, N. J. Capability to teach Church Music *an essential.* Address Rev. A. MACKIE, Newark, N. J. May14–tf

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Ap 16–tf

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SITUATIONS WANTED for two young ladies (sisters), in New York or its immediate vicinity, as resident or visiting governesses; or, having a thorough knowledge of accounts, they would be glad to accept engagements in a respectable Fancy goods or other establishment.
If engaged in teaching, in addition to the usual branches of an English education, they would also give instruction in Monochromatic and Pencil drawing, Music and Fancy works. One of the ladies has been engaged as assistant teacher in a Female Academy, and has subsequently taught school in one of the Western states. Address ANNABELL, office of *The Churchman,* New York. mar26–tf

ST. MATTHEW'S HALL, Port Colden, Warren county, New Jersey. The SUMMER SESSION of this Institution, will commence on the 1st Monday in May. It is strictly a Church school for boys, conducted on the family principle, the pupils being permitted to associate and mingle with the Rector, his family and teachers, as his own children; and particular attention is given to their physical and *moral,* as well as to their intellectual improvement. It is located in the retired village of Port Colden, (three and a half miles from the Central Railroad,) among the mountains of New Jersey, and the situation is pleasant and healthy, enjoying the salubrity of pure mountain air. The number of pupils is limited; and they receive constant supervision both in and out of the school rooms.
For circulars containing particulars, as to terms, &c., early application should be made, at the Hall, to the
REV. P. L. JAQUES, Rector.
REFERENCES: The Rt. Rev. G. W. Doane, D.D., LL.D., Burlington; Rev. S. Starr, Trenton; Rev. Alfred Stubbs, New Brunswick; Rev. E. A. Hoffman, Elizabethtown, and Rev. Dr. Watson, Newark, N. J.; Rev. B. Dorr, D.D., Rev. F. Ogilby, R. McCall, Esq., Tobias Wagener, Esq., and J. L. Newbold, Esq., Phila.; Rev. C. H. Halsey, George Catlin, Esq., and Henry Young, Esq., New York. ap16–3m

BOARDING SCHOOL FOR BOYS, Scarsdale, Westchester county, New York: Rev. W. W. Olssen, A.M., Principal.
The two terms of this institution commence on the first Mondays of May and November respectively, and continue for five months. Pupils will be received at any time during either term, but may be removed only at the close. The place is remarkably healthy and of easy access from New York city, being at a distance of one hour and a half by the Harlem railroad.
For circulars containing particulars as to terms, &c., application may be made to the principal at Scarsdale, or at the Churchman office, No. 9 Spruce street, or D. Appleton, 200 Broadway. mar 5–tf

NEW YORK LIFE INSURANCE COMPANY, 106 Broadway.
This Company makes every insurance appertaining to life, at the most reasonable rates and on the mutual plan; have been in operation eight years, paid over $450,000 to Widows, Orphans and Creditors, and now have an accumulated fund of $636,678, principally invested in New York and United States stocks and Bonds and Mortgages.
A copy of the last Annual report and Prospectus can be had at the office, 106 Broadway. MORRIS FRANKLIN, President.
PLINY FREEMAN, Actuary.
C. R BOGERT, M.D., at 5 St. Marks Place, Medical Examiner; at the office every day from 1 to 2 o'clock, P. M. mar19–tf

COMMUNION FURNITURE.—Flagons, Tankards, Chalices and Plates, also Baptismal Fonts and Collection Plates, manufactured and for sale, wholesale and retail, at No. 6 Burling Slip, N. Y., by
Jan 1D–1y LUCIUS HART.

BELLS.—The Subscribers, as sole Proprietors of the Troy Bell Foundry, offer their stock of Church, Factory, Steamboat, Fire Alarm, Ship, and Bells for every purpose, to the public, with utmost confidence, as being the very best in quality of tone and make, and being cheaper, as Bells of their manufacture have been found to give a greater volume of tone in a given weight than those made by others. They having more experience in Bell castings than other makers in this country, and having recently introduced several improvements (exclusively their own), feel warranted in assuring the public that their Bells cannot be surpassed. The last Fire alarm Bell of 10,000 lbs. for the city of New York, was cast at our Foundry, and the Chief Engineer of the Department reports, "that it is the best bell they have." Bells of heavier weight are in use by the Department, but this is pronounced superior to all. References can be furnished of the highest respectability, setting forth the superior quality of the Bells. They are now preparing to cast a chime of Bells which they intend shall not be surpassed by any in the world. Bells, keyed on any letter of the musical alphabet, furnished at short notice, a consideration not furnished by any similar establishment. The yokes attached, and the frames for the Bells, are of entirely new patterns, being not only neat, but very durable. All sizes of Bells, with and without yokes and frames, will be kept constantly on hand at the Foundry, and at the Agency in New York. ☞ All Bells warranted.
JONES & HITCHCOCK, Troy Bell Foundry, corner of Adams and First street, Troy, Rensselaer county, N. Y.
GEO. H. SWORDS & CO., Hardware Merchants, No. 40 Dey street, New York city, Sole Agents. mar26–tf

NEW SPRING GOODS.—HITCHCOCK & LEADBEATER, 347 Broadway, corner of Leonard street, have in store, and are daily receiving from auction, new Spring and Summer Goods of the latest Parisian styles, and of the most elegant textures and qualities, including a large stock of the most beautiful FRENCH AND INDIA SILKS, of every desirable style, shade, color and quality, with prices varying to suit purchasers.
CANTON CRAPE SHAWLS, both plain and embroidered, very elegant and cheap. Also, THIBET, and all kinds SUMMER SHAWLS, in every variety of style, quality and price.
BARAGES and SILK TISSUES, a most splendid assortment.
FRENCH MUSLINS and LAWNS, Mouseline de Laines and Barage de Laines in great variety, and of the most elegant styles.
SCOTCH AND FRENCH GINGHAMS, of superior quality, and most desirable styles, at one shilling a yard!
A large and beautiful assortment of goods for LADIES' TRAVELING DRESSES, the handsomest and best for that purpose ever introduced in this market.
MOURNING GOODS of every kind, of the very best quality, most desirable styles, and full THIRTY PER CENT. LOWER in price than the same goods are sold in any mourning store in New York.
LINENS, DAMASKS, NAPKINS, &c., &c., in great variety, including everything in the line of LINEN GOODS for family use.
A large assortment of ladies' fancy goods, such as COLLARS, CRAVATS, GLOVES, HANDKERCHIEFS, &c., in great variety, and of every quality and price.
Lace and Muslin WINDOW DRAPERIES at the very greatest bargains, 30 per cent. lower than usual; and in short everything that a lady or family can want in the line of dry goods.
GENTLEMEN'S Handkerchiefs, Cravats, Gloves, Undershirts, Drawers, and everything in fact in Gentlemen's furnishings, at a very great reduction from the prices of Gentlemen's Furnishing Stores.
☞ Terms, invariably, *cash*—cash on delivery.
☞ One and only one price. ☜ mar26–3m$

CHURCH ORGANS.—HENRY ERBEN, 172 Centre street, offers the following organs for sale at reduced prices:
A second-hand English organ with two sets of keys, and one and a-half octaves of pedal keys, in an elegant mahogany case, 17 feet high, 12 feet 9 inches wide, and 5 feet 7 inches deep, with 13 stops.
Two organs, with 10 stops each, in Gothic and Grecian cases. Four organs, with 5 stops each, in Gothic and Grecian cases. Six organs, with 4 stops each, in Gothic and Grecian cases. Six organs, with 3 stops each, in Gothic and Grecian cases. Two elegant Gothic rosewood parlor organs. Two Grecian parlor organs.
Four second-hand organs, for sale or to hire.
For further particulars, enquire at the Manufactory.

CLOCKS FOR CHURCHES, Public Buildings, Vestry and Session Rooms, Railroad Stations, Offices, &c. Also Regulators for Jewellers and Astronomical purposes.
The undersigned having succeeded in counteracting effectually the influence of the change of temperature upon the pendulum, and introduced a new regulator, are enabled to produce an accuracy of time heretofore unequalled. Glass dials (for illuminating) similar to those in the City Hall, New York, furnished. Address
SHERRY & BYRAM, Oakland Works, Sag Harbor, New York.
"Mr. Byram has established a reputation as one of the first clock makers in the world.—*Scientific American.* mar1–6m

DOMESTIC SERVANTS.—The Clergy, Church Families, and the Public generally, requiring House Servants, are respectfully solicited to aid by their patronage and co-operation, "The Employers' and Servants' Protective Agency," 148 Grand street. The object of this Institution is to raise the moral standard of Domestic Servants, and thus add to the comfort and convenience of Employers by giving them competent, faithful and worthy servants. mar1–1y

BROADWAY FASHIONABLE CLOTHING EMPORIUM, No. 441 Broadway, ALFRED MUNROE & CO., Proprietors.
The attention of purchasers of CLOTHING is respectfully solicited to our present superb assortment, comprising the most choice styles for GENTLEMEN AND BOYS.
Our largely increased business flatters us with the belief that our exertions to please our customers, and to offer them at all times a superior assortment of WELL-MADE GOODS, and at reasonable prices, have been crowned with success. No pains are now or will hereafter be spared to sustain the reputation we have acquired.
The facilities we enjoy for obtaining at all times the very Choicest Styles of Goods, and the best Materials, enable us to be continually offering to our customers something new and desirable.
In addition to our very large assortment of CLOTHING FOR GENTLEMEN, our Stock of BOYS' AND CHILDREN'S CLOTHING is certainly unsurpassed, if equalled, by any other establishment in the United States, particularly in that class of goods which we exclusively keep, viz.: WELL-MADE GOODS.
Persons who are still unacquainted with our principles of business are respectfully informed that we GUARANTEE EVERY ARTICLE SOLD to be what it is represented, and that we cheerfully return the money when any dissatisfaction exists.
☞ No deviation from marked prices.
ALFRED MUNROE, } ALFRED MUNROE & CO., 441 Broadway,
WM. D. ABBATT. } (Between Howard and Grand Sts.,) New York.
Jan 1D–1y

BENJAMIN W. WILLIAMS, SEXTON of All Saints' church, and GENERAL FURNISHING UNDERTAKER, No. 285 Henry street, opposite the church, New York.
All the requisites for Funerals constantly on hand, and furnished at the shortest notice. Interments procured at Greenwood Cemetery, and all other grounds or vaults. Lead and Ice Coffins, when required. Attendance at all hours, Day or Night. Ap16–3m

H. PILCHER & SON, ORGAN BUILDERS, Newark, New Jersey, feel grateful for the very liberal patronage they have received, and hope to merit a continuance of the same by a faithful performance of their contracts, and studying to give entire satisfaction. They are now prepared to execute orders for organs of any magnitude, and take pleasure in referring purchasers to those recently erected by them in this city and elsewhere.
Manufactory, foot of Centre street, near Centre street Depot.
Newark, March 14, 1851. tf

FAMILY SCHOOL FOR YOUNG LADIES, No. 42 Broad St., Utica W. N. Y., MRS. MARY PROAL JUDSON, Principal.
The Fourth Year of this School will commence on Wednesday, the first day of September, 1852.
Early application is requested. Circulars containing all necessary particulars, can be procured from the Principal.
Trinity Hall, July 10. Jy 24–tf

CHURCH ORGANS.—For sale at H. A. LEAMAN'S Organ Manufactory, 214 Bleecker street, cor. Cottage Place.
One 8 stop organ with swell shifting movement, and octave of pedals in handsome gothic case, 16 feet high, 8 feet wide.
One 6 stop organ, swell and octave of pedals, in gothic case 9 feet high 5 feet 6 inches wide.
Organs from 2 to 12 stops always in a state of forwardness.
Finger and Barrel Organs built to order to play in the most accurate manner, Chants, Psalms, Choruses, and Anthems.
N. B.—The subscriber having had thirty years' experience in his profession, pledges himself to supply organs equal if not superior to any other establishment and at fair prices. mar 5–tf

SOMETHING FOR THE YOUNG.—The first number of the STANDARD-BEARER, an Illustrated Monthly Magazine for the young, published under the supervision of the Executive Committee of the Evangelical Knowledge Society, will be issued on the 19th of the present month. In this periodical, it is designed to furnish a valuable help in the work of Sunday School and home training, in the accomplishment of which purpose no pains will be spared in providing both literary and pictorial attractions.
TERMS—Twenty-five cents per annum for a single copy, or ten dollars for 50 copies, payable in advance. Subscriptions will be received by Mr. A. D. F. Randolph, agent, 683 Broadway, or by Messrs. Stanford & Swords, 137 Broadway. Communications for the Editor, post-paid, may be sent to the latter place, 137 Broadway, where a box is provided. The volume will commence with the July number. It is therefore desirable that all subscriptions should run from the date.
Persons applying (post paid) to the agent, Mr. Randolph, and enclosing a stamp for the postage of the Magazine, will receive the first (specimen) number. July 17, 1852—tf

CLERICAL TAILOR.—NELSON JARVIS, Merchant Tailor, New York, has removed his business from 130 Broadway to 120 Bleecker, corner of Wooster sereet,
Which has now become the centre of New York, and is convenien to the most fashionable streets and places at the west end of the town. He respectfully invites the attention of the Rev. the Clergy and Laity of this city, and "throughout the United States," to the following particulars relative to his business, assuring them that every effort will be made on his part, to render his Establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts (namely), "Clerical" and "Citizens" Department.
The Clerical Department embraces the following articles, 'to wit'—CLERICAL FROCK COATS, WAIST COATS or VESTS, GOWNS, SURPLICES, CASSOCKS, SPENCERS 'for Midsummer,' SCARFS, and BANDS.
The Citizens' Department embraces every article requisite for a gentleman's wardrobe.
He would here call attention to a new and beautiful silk which he has introduced for "clerical gowns." It is exceedingly rich, does not rattle when worn, and will last many years longer than the article heretofore worn in that robe.
Mr. Jarvis desires also to remark for the benefit of persons abroad "both of the Clergy and Laity," who may withhold their orders on account of the impracticability of sending correct measures, that the exact height, without boots, and the size of breast and waist (taken under the coat, and over the vest), together with a full description of the form, namely, whether the figure is erect or stooping, whether much, or partially, is a sufficient measure and direction to cut all robes, or fashionable citizens' garments of every descrrption. mar 5–tf

WORSTED PLUSHES, DAMASKS, MOREENS, &c., suitable for Pulpit and Cushion work. A. W. KELLEY & BROTHER, *Importers and Jobbers,* 36 John street, are constantly receiving from Europe a large and full assortment of the above-named goods, which will be sold low, by the piece or package.
Plushes, fig. and plain, all qualities and colors.
Damasks, 3-4 and 6-4, all colors, from low to fine.
Moreens, crimson, scarlet, drab, green, blue, &c.
Velvets, Cotton Velvets, a full assortment.
Also, Brussels and Tapestry Carpets. Sheetings, Burlaps, Thread Bindings, Gimp, Webbing, &c. ja15–6m

January 1st, 1853, CAPITAL (drawing Interest) $1,559,092 12.

STATEMENT OF THE MUTUAL BENEFIT LIFE INSURANCE COMPANY, NEWARK, N. J., on the 1st day of January 1853.
Offices { 151 Market street, Newark. 11 Wall street, New York.

Balance per statement Jan. 1, 1852	$1,381,008 64		
Deduct for losses then unpaid, since paid	32,300 00		1,348,708 64
Nett premiums received during the year 1852,	$474,260 71		
Interest received during the year 1852,	77,578 69		
Total receipts, 1852	$551,839 40		
* Paid losses of the year	$136,372 40		
for purchased policies	30,982 75		
salaries, taxes, postage, &c.	19,071 43		
commissions	28,217 79		
physicians' fees	2,334 72		
		216,979 09	334,860 31
Balance			$1,683,568 95
Paid on dividend of 1847		$353 44	
" " 1848		3,188 06	
" " 1849		17,919 77	
" " 1850		91,040 09	
" interest on dividends		11,975 47	
			124,476 83
Nett balance, Jan. 1, 1853			$1,559,092 12

* Losses unpaid, awaiting proofs of death, $33,200.

ASSETS.

Cash on hand	$35,633 24	
Newark City six per cent. Bonds	1,150 00	
Brooklyn " " " "	50,000 00	
Albany " " " "	25,000 00	
Bonds and mortgages on real estate, worth double the amount loaned	667,849 16	
Real Estate in Newark	17,052 57	
Premium notes drawing 6 per cent. interest	744,143 82	
Loans on scrip	8,468 46	
Premiums, premium notes, and cash in the hands of Agents	9,794 87	
		1,559,092
Nett accumulation	$1,559,092 12	
Amount of dividends and interest paid out of previous accumulations to date	316,616 61	
	$1,875,708 73	

† Upon the policies now in force, issued prior to Jan. 1st, 1852 (except term policies issued since May 1st, 1848), the Directors have declared a dividend of 35 per cent. without interest, on the premiums paid at the table rates, being the profits of 1851, payable in conformity with the present rules of the company.
The Directors having reserved the sum of $807,996.02, and the additional sum of $200,000 of declared profits, as required by the By-Laws, have from the surplus ordered the payment of the *fifth dividend,* being that declared Jan. 1st, 1851, the same to be paid to the members at the time their annual premium comes due, during the year 1853. Those holding scrip of 1851, to be allowed the same as cash in payment of premiums, and those whose dividends have been placed to their credit to receive the same by a credit on their notes as they mature.
DIRECTORS AND OFFICERS.
Robert L. Patterson, Charles S. Macknet, Lewis C. Grover,
Thomas B. Segur, Isaac H. Frothingham, Henry McFarlan,
John R. Weeks, Andrew S. Snelling, Seth Low,
Randall H. Greene, Joel W. Condit, Nehemiah Perry.
ROBERT L. PATTERSON, President.
JOEL W. CONDIT, Vice President. B. C. MILLER, Secretary.
L. C. GROVER, Attorney and Counsel. J. P. BRADLEY, Mathematician.
JOSEPH B. JACKSON, M.D., Medical Adviser, Newark.
JAMES STEWART, M.D., Medical Adviser, New York.
JOSEPH L. LORD, Agent, New York.
† In Scrip to those who have paid their premiums in cash, and to the credit of those who are indebted to the company by note for part of the premiums. tf

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY.—The objects of this Society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.
It has a "Contingent Fund," to consist of any voluntary contributions from members or others, and to be appropriated to the relief of the sick stranger and destitute of our own household of faith, and to other benevolent purposes.
Any clergyman of the Protestant Episcopal Church, in good standing, residing in the city of New York, and not over 55 years of age, desiring to become a member of this Society, shall if not *physically* disqualified, be entitled thereto upon a written application and upon payment of the prescribed Fee and Dues.
Every layman baptized or confirmed in the Protestant Episcopal Church, is eligible for membership in the Society upon application, if a resident of New York, and not under 18, nor over 55, years of age.
Counselor: The Bishop of the Diocese, *ex-officio.*
OFFICERS FOR 1853.
President: FREDERICK W. WELCHMAN, 84 Broad street.
1st Vice President: JAMES WARREN, 54 Front street.
2d " " THOMAS P. CUMMINGS, 82 Beaver street.
Corresponding Secretary: WILLIAM A. DUNCAN, 161 William street.
Recording Secretary: THOMAS F. FRANK, 67 Varick street.
Treasurer: CHARLES P. BURDETT, 74 South street.
Pamplets containing the Constitution, By-Laws, &c., of the Society, may be obtained of any of its Officers or members. Parties out of the city wishing pamplets, &c., are requested to address the Corresponding Secretary.

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY OF BROOKLYN.—The objects of this Society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.
It has also a "Contingent Fund," consisting of the voluntary contributions of members or others, and which is applicable exclusively to purposes of benevolence.
Every clergyman of the Church in good standing, resident in Brooklyn, not over 55 years of age, and not physically disqualified, is entitled to membership upon payment of the prescribed Fee and Dues.
Every layman baptized or confirmed in the Protestant Episcopal Church is eligible for membership if a resident of Brooklyn and between the ages of 18 and 55 years.
Counselor: The Bishop of the Diocese, *ex-officio.*
OFFICERS FOR 1853–4.
President: ALFRED G. STEVENS, 43 Fulton street.
1st Vice President: B. J. HATHAWAY.
2d " " CHARLES H. BIRNEY.
Corresponding Secretary: THOMAS K. LEES.
Recording " SAMUEL B. CALDWELL, 168 Sackett street.
Treasurer: W. W. RUSSELL.
Copies of the Constitution and By-Laws, as well as forms of application, may be obtained of any of its Officers or members. mar5–tf

CHURCH BELLS.—CHURCH, FACTORY, STEAMBOAT, AND LOCOMOTIVE BELLS constantly on hand, and Peals or Chimes of Bells (of any number) cast to order. Improved cast-iron Yokes, with moveable arms, are attached to these bells, so that they may be adjusted to ring easily and properly, and Springs also, which prevent the clapper from resting on the Bell; thereby prolonging its sound. Hangings complete (including Yoke, Frame and Wheel), furnished if desired.
An experience of 30 years in this business by their late father, enabled him to ascertain the best form for bells, the combination of metals, and degree of heat requisite for securing in them the greatest solidity, strength, and most melodious tones; which improvements, together with his very extensive assortment of patterns, are now held by the subscribers, who have grown up in the business, and who will use every endeavor to sustain the reputation which the establishment has heretofore enjoyed, both in this and foreign countries; the bells from which have repeatedly received the highest awards of the N. Y. State Agricultural Society and American Institute; and at which were completed Chinese and heavy Alarm Bells for different parts of the Union and Canada.
Mathematical Instruments will still be manufactured by the subscribers, of which they will have constantly on hand an assortment of Transit Instruments, Levels, Surveyor's Compasses (plain, nonious and improved), &c. Also *Brass* or *Composition* Castings of any size cast to order.
All communications promptly attended to.
ANDREW MENEELEY'S SONS.
West Troy, Albany county, N. Y. Mar 5–1y.

CHURCH, PARLOR, AND CHURCH BARREL ORGANS. The subscriber continues to manufacture Church Organs of superior quality, and upon liberal terms. He was the first to introduce into this country those admirable and useful instruments, Church Barrel Organs, which, for country churches where organists cannot be procured, are invaluable. For six successive years at the great fair of the American Institute, in this city, he has been awarded the first premiums, viz.: Gold and Silver Medals, for the best organs exhibited. GEORGE JARDINE,
548 Pearl St., near the City Hospital, Broadway, established 16 years.
N. B—Powerful and sweet-toned Church Organs, from $300 upwards.

WM. H. DAVIS, CHURCH ORGAN MANUFACTURER, 67 Macdougal street, has constantly on hand organs of four, six, eight to twelve Stops, with Pedals, Bordon C C C, and has also an organ of two Setts of Keys with Pedals. All his instruments are warranted to be of superior tone and workmanship. References to clergymen of high standing. Estimates and Plans for large organs can be had on application at the manufactory, or by letter. Jan 29–tf

THE CHURCHMAN

IS PUBLISHED every Saturday, for the Proprietor, at No. 111 Broadway, (in TRINITY BUILDING, Rooms 38 and 40,) New York.
It is now as it ever has been since its establishment in 1831, devoted to the interests in every department of the Protestant Episcopal Church, and to this end sets forth, elucidates, and when necessary defends those principles and that policy which have ever characterized the Diocese of NEW YORK, and by the Divine blessing on which that Diocese has been enabled to promote "THE UNITED INTERESTS OF THE GOSPEL AND THE CHURCH."
TERMS: *Three Dollars* a-year, payable always in advance. No subscription received for less than six months; and none discontinued unless arrearages are paid, except at the option of the Proprietor.
marl–p JOHN HECKER, Proprietor.

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